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HOLY COVER OR THE CHRISTIAN INSTITUTION OF REA OF OVALLIN With Examples those who in Court hear flow price in Sanction By Nicola



564°,06



TO THE MOST

EXCELLENT

MAIESTY OF

HENRIETTE-MARIA

QVEENE OF

GREAT BRITTATNE.

Court adorned with Vertue, and fanctified with Piery, is heere (most exceller Queen) to Your View presented, which having once already in pure, and native colours received light, and life from the bright eye of your Royall Brother, would gladly at this tyme, in a harber

THE EPISTLE

sher language, & ruder garment aduenture your gratious Acceptance. The Subiect is serious, the Discourse vsefull, and proper for those, vvho in Court so serue Princes, that they neglect not an humble acknowledgment, to a more transcendent Greatnesse.

It hath pleased God (as a singular fauour to this Kingdome) to affoard vs in
your Maiesty, a Pious Queene, vvho
exemplarly maketh good, vvhat diffusedly is heere handled. Let lesser Lightes
borovv Beames of Radiance, from your
Greater Orbe; and persist you (Glorious
Example of Vertue) to illumine, and
heate our more Northerne Clime, vvith
celestial ardours. Add to earthly Crovvnes, heauenly Diademes of Piety.

Heere shall a Holy Court be found, fairely delineated; nor can I fee hove it will be in the povver of persons of best Eminence, to plead Ignorance, and pretend inability; they having such a Booke

Toria

DEDICATORY.

to direct them, and such a Queene to follovv.

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Lead then with alacrity (most Sacred Maiesty,) and may propitious Heauen, so prosper your holy Desires, that the Greatest may have Matter to imitate, and the vyhole Nation to admire.

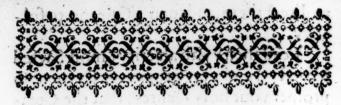
Your Ma." most loyall Subiect, and Beadesman.

T. H.

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may have MaOnTo immade, and the

THE KING OF

FRANCE.

YRE. This Treatife of the Holynes of Courts before it be published. Comes first to fall into bis source, (into the Eye of your Maiesty:) since God bath chosen you to fanctify the Court, by meanes of two reflections, which are, the Example of your Vertues, and the Authority of your Lavves.

As for Example, you supply as much, as

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To the King of France.

in a Prince may be desyred, wwho hath brought Innocency into the throne of Maiesty, as an earnest-penny of Royalty, and wwhitened the very Flowver-de-luces, by

the Purity of your hart, and hands.

This Argument, in my opinion should powverfully operate in the hartes of Frenchmen It would be a disorder in Nature, to see bad subjects where a good Prince; to plant wice in the Kingdome of vertue; and to have a body of morter, and seete of clay, affixed to ahead of gold. It is sit. Impudence should be extremely shamelesse, not to blush, when the sparkling Lustre of a Crowne, casteth into the eyes, the glimmering slashes of so great a Piety.

VV here the arme of Example cannot reach, Kings have that of Lavves, wwhich (verily) are given them from Heaven, as hands of gold, and iron, to hold Merit in the limits of Recompence, & Vice in the lifts of

Confusion.

And, as your Maiefty (Syre) from

The Epistle Dedicatory

your most tendrest yeares, hath shewved a singular propension to the detestation of Impiety, & maintenance of Iustice; that causeth me to say, your Maiesty hath great meanes to make the Court essentially Holy, wwhich the disability of my Pen cannot expresse, but on Paper.

It is a U Vorke wworthy of a most Chriftian King, wwho standeth in the midst of Kings and Nations, as heeretofore the Statue of the Sunne, in the middest of publique

Passages.

Royallhands cannot be better employed, then to erect the Tropheys of Sanctity. That is it, which all the first have done; Constantine in the Romane Empyre, Clodoueus in France, Ricaredus in Spayne, Ethelbert in England, Canutus in Denmarke, Wencessaus in Poland.

All those, who have taken that way, bave beene glorious in the memory of men: whilst others, that have prepared Aultars and Tables to Fortune (as sayth the Pro-

phe

To the King of France.

phet Esay) erecting Monarchy on humane 152. 64.
Maximes, have built on the quicksands of v. 11.
imaginary Greatnesse, wwhich hath served them to no other purpose, but to measure theyr fall

Vice, and Voluptuousnesse cannot immort ilize men, since they have nothing lasting in them, but the sorow of theyr Infan-

cy, and the Infamy of theyr Name.

All the greatnesse, and happinesse of a Prince, is, to make in his Vertues, a visible image of inuisible Divinity; then to imprint the same on his Subjects, as the Sun doth his brightnesse on the Rainbowv.

(Syre) your Ma. know weth it by proper experience: God hath made you to read the decrees of good successe, worstee (as it were) with the rayes of your Piety. By howw much the more you are affected to the service of the great Maister, so much the more, the good successe of affayres have followed your desires. You have seene your Battells end in Bayes, and the Thornes of your Travells to grow,

The Epifile Dedicatory.

grown all, up into Crownes.

And as wwe are ever in this wworld to merit, so ought wwe hope, that so many wworthy acts, will also with Time, take theyr inst increase; That you shall sown news Vertues on Earth, to reape Felicityes in Heaven; And that he, who bath given you, the entrance of Salomon into the Kingdome, will graunt you the exit of David. This is the wow, which offereth to God,

SYRE,

Of your Maiesty,

The most Humble, most Faythfull, & obedient Subject.

Nicolas Causin.

To the Nobility of France.

YRS. This work, as it is coposed for your, Sakes, offereth it selfe to your Hand, without bearing any other ornament on the brow, but the reflectio of Truth, any other recommendation, then the worth of the subject. It is not the aboundant store of Sanctity in the Courts of our Age, which maketh this stiled, The Holy Court; but this frontispice, only caryeth the name, because this Book beareth the model, which (verily) with more ease is moulded on paper, then printed on the manners of men. Yea, we may affirme, that God, who draweth the Sonnes of Ahraham, from the midst of of flintes, and rocks, doth in all places referue Saints for himselfe: and he that will consider it well, shall find that in all tymes, the Courts of zealous Princes, have had their Martyrs, their Confessours, their Virgins, & Hermits.

I haue a purpose, when my leasure will permit, to disulge the lises of Kings, Princes, Lords, Men of State, and likewise also of Queenes, Princesses, and Ladyes, who in the

To the Nobility

fanctity, beginning from the Court of Dand, and then concluding in our Age; to the end the multitude of Examples, should place the Sunne in full splendour before their eyes, who take the greatnesse of their condition, for pretext of their remissences.

For the present, because Reason should carry the torch before History, I will satisfy my selfe, with publishing this Christian Institution, which treateth of the Motiues, and Obstacles Men of quality have to perfection, with the practile of vertues, most sureable to their condition; the whole attended by two books of Historyes, that very amply contayne the good, and cuill of Courts. I confecrate this small labour, at the feete of the Church, amongst so many worthy Writers, which make her wholy radiant in gold; not vnlike that Bird, which, as the Kings of Afia contributed great treasures to the building of a Temple, she having no other wealth, went thither to present her feathers.

It remayneth (Syrs) that you make the Court Holy, & you shall fanctify the world: your Examples may do much therein; when

YOU

you shall advance the flandard of Piety, a plentifull trayne will follow. Behold how all those, that have framed their Fortune vpon Vice, haue built on Abysses; they have sowed ofe. 8.7. wind (as fayth the Prophet) to reape Tempefts; their hopes are crackt, as clouds swolne with the vapours of the Earth; and their Felicity, like a golden Statue, hanged in the ayre on a rotten cable, hath melted vpo their head. Neuer any man hath had a good fortune in Impiety. He that looseth his conscience, hath nothing els to gayne, nor loose: Nothing to gayne, for that nothing remayneth for him, but vnhappynesse; and nothing to loose, because he hath lost himselfe. So many Crimes, and Impietyes do dayly floate on the face of this Age, that you must stretch out your arme agaynst iniquity . If you have your harts fixed, where God planted them, you shall place the confidence of well doing, in the life of the most timerous; and shame of ill doing vpon the brow of the most impudet. Your hands shall alwayes be in a readinesse to overthrow Vice, & your feet shall not walke, but on Palmes of Victory.

The Church extendeth her hands out to

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you,

you, and imploreth the ayd of your authority, and good example. You are in the house of God, as loseph in that of the Lord of Ægypt. The Mayster hath put all into your hands, defile not the honour of his bed, fince with his fingar he hath imprinted the lustre of his glory on your fronts. If you be among men, as mountaines ouer valleyes, bee mountaines Cant. 8. of perfume, of which Salomon speakerh in the Canticles; and not those hills of the Prophet oses, I. Osee, which have nothing, but snares, and gins, to serue for stumbling-blocks to those, whome they should enlighten. If you be eleuated in the world, as Cliffs about the Sea, be Watch-towers, not Rockes. If you be Starres, be Sunnes, to be the chariots of light, & life, and not Comets, to powre malignity on the foure quarters of the world.

Be yee assured, that how much the more, you are vnited to God, so much the greater shall you be; The more conformable you are to the will of the soueray gne may ster, so much shall you behold the earth in contempt vnder your feete, and Heauen in Crownes ouer your heads .

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THE I. BOOKE.



Of the Motiues vehich men of Quality haue to Christian Perfection.

That the Court, and Denotion, are not thinges incompatible,

The foundation of this Treatile.



HE wise Hebrewes have observed a matter worthy of consideration for the direction of Great ones, to wit, that between the bed of the Kings of Indea, & the Aultar of God, there was but one single wall; & they add, that David, one Gloss in Indea,

of the most holy Monarches, had reserved for himselfe a face, 38. secret Posterne, through which he passed, from his Chamber to the house of God, that is to say, the Tabernacle; which served, as a Sanctuary for his Afsiliations, and an Arsenall for his Battells. They say likewise, he

The Holy Court. [Lib. 1:

left the Key of this sacred posterne to his posterity: A key a thousand times more pretious, then Fortune the golden Goddesse of the Romanes, giving to it the imitation of his vertue, as an everlasting inheritance. A-rardip. 2. chaz, was he, who stopping up the gate of the Temple, shad flut against himselfe the gates of Gods mercy, and

fhut agaynst himselfe the gates of Gods mercy, and therby opened the passage of his owne confusion.

This is to instruct Princes, and all persons of quality, that the element of birds is the Ayre, and Water of fishes, but the element of Great Spirits, if they will not betray their owne Nature, nor belye their profession, is Piety: yet notwithstanding it is a wonder, how the Court, where the most Noble Spirits should reside, hath in all ages been cryed downe in matter of Vertue . You will fay, hearing those speake, who make many fayre, and formall deteriptions of the manners of Courtiers, that the Court is nothing els but a den of darkenes, where the Heauens, and Starres are not scene, but through a little creuis. That it is a Mill, (as the Ancients held it) alwayes skreaking, with a perpetual clatter, where men enclayned, as beafts of labout, are condemned to turne the stones. That it is a prison of slaves, who are all tyed in the golden guines of specious Seruitude, yet in this glitter, suffer themselues to be gnawne by the vermine of Passion.

That it is a Lift, where the Combattants are mad; their armes nothing but fury; there prize, smoke their Carrière, glassy-Ice, and vimost bounds but precipices. That it is the house of Circes, where reasonable Creatures are transformed into sauadge beasts, where Bulls gore, Lyons roare, Doggs worry one another, Vipers hisse, and Basilisks carry death in their looks. That it is the house of winds, a perpetuall tempest on the sirme

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land, a Shipwracke without water, where Veffells are Iplit, reuen in the hauen of Hope. Briefly, that it is a place, where Viceraygneth by Nature, Misery by Necessity, and if Vertue be found there, it is but by miracle. Such discourses are often maintayned, with more feruour of eloquence then colour of truth. For to speake sincerely, the Court is a fayre Schoole of Vertue, for those, who know how to vie it well. In great Seas, great fishes are found, and in ample fortunes, goodly and heroique Vertues.

This proposition, which putteth an incompatible lity of Deuotion, & Sanctity in the life of men of Eminency, seemeth to me very exorbitant, for three reasons. The first for that it is insurious to God; the second prejudiciall to humane society; and the third sheweth it to be false, by the experience of all ages. To proue these three Verityes, is to ruine it in the soundations: the proofes where are easy inough, which we will begin to claunce at, that heerafter we may deduce them more

at length.

For as concerning the first, it cannot be denyed, not to be a great injury to Almighty God, to strike at his heavenly, & paternall Providence. This is to touch him in the apple of his Eye, in the thing, which he esteemeth most pretious. Now so it is, this Maxime, which establisheth an impossibility of Denotion (the first Wheele of Vertue) in the life of Great ones, imputeth a great defect vnto the government of God. The divine Providence is a skilfull Posy-maker, who knoweth artificially how to mingle all fortes of flowers, to make the Nose-gay of the Elect, called in holy Scripture Fasciculus vinentium. It constitutes the different manners of lives, different qualityes, and con-

The Holy Court . Lib. 1.

ditions. It leadeth men by divers wayes to the fame port. It is it, which maketh Kings to raygne, & giueth them Officers, as members of their State, and by this meanes frameth the Court of Great ones: but if after it hath fo ande, and composed them, as of the flower, and choyce of men, it should abandon them in the tempest without Pole-starre, without Rudder, without Pilot; were not this with notable deformity to fayle in one of the prime pieces of its workeman-ship? ludge.

your selfe.

For the second Reason, it is most evident, that to further this impossibility of Deuotion, in the Course of Courriers lives, is to cast them, through despaire of all Vertues (which cannot subfift without Piery) into the liberty of all Vices, which they will hold, not as extrauagant fallyes of frailty, but as the forme of a necessary portion of their profession. And as the ranke they hold, maketh them transcend other men, who willingly wed the manners, and affections of those on whom they see. theyr fortunes depend; that, would be (as it were) by a necessary law, to precipitate mankind into the gulfe of corruption .

To conclude for the third reason, this proposition is manifestly cotradicted by an infinite number of examples, of so many Kings, and Princes, of so many worthy Lords, & Ladyes, who living in the Ocean of the world (as the Mother of Pearles, by the dew of heaven) have preserved, and do yet still preserve themselves for ever in admirable purity, & in fuch heroique Vertues, that they cannot game so much wonder on earth, but they

shall find in heaven much more recompense.

This is it, which I intend to produce in this Treatife of THE HOLY COVET, after I have informed the mind .

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Foundation of this Treatife.

mind with good, and lively reasons; which as I hope by the grace of the holy Spirit of God, shall make all persons of quality to behold they do infinite wrong to take the splendor of their Condition, for a Veyle of theyr impietyes, and impersections. Vertue is a merueylous worke-woman, who can make Mercury of any wood, yea should the difficulty be great, the victory would be more glorious; but all the easynesse thereof is in their owne hands, and the obligations they have to tend to persection, are no lesse important, then those of Hermits, as I intend shall appeare in the processe of this Discourse.

The I. Motiue.

Of the obligation of secular men to Perfection, and namely of Persons qualifyed, grounded upon the Name of Christian.

GREAT abuse is crept into the mindes of secular persons, who hold Vice in predominance and Vertue vnder controle. It is, in that they esteeme Christian Persession, as a sirde out of their reach, and a quality disproportionable of their estate. As for my selfe sayth one of these I have not provision of serve, according to my quality. I pretend to to be a Saint Francis, nor to be rapt, as a Saint Paul, to be third heaven. I find, there is no life, but with the living, or hold type by the forelock while we can. Let our pleasures take that scope, which nature presentes to them; were we as wicked is ludas, if we have the fayth of Saint Peter, the mercy of

God pardoneth all. An impertinent discourse, as I will hearafter declare. Another chattereth, in the same language, and fayth: I will not be a Saint Terefa; it is not my intention to be cannonized, I lone better to see my diamonds in my life glitter on my fingers, then carry them after my death on my statues. I better love a litle perfume, whilst I yet breath ayre, then all the Arabian odours after my death. I will have no extaffes nor raptures : It is inough for me to wallow in the world. A man may as well go to Paradife by land, as ly water. Such wordes are very impure in the mouth of a Christian, nay so preiudiciable to Eternall saluation, that they shake the key out of the lock. For pursuing the tender effeminacy of that spirit, they take the measure of vertue very short, and disproportionable: then, intentions being infirme, the works are likewise the more feeble, not fquarely answering to the modell of knowledge, from whence proceedeth a generall corruption.

I affirme not all Christians, ought to imbrace the perfection of Saint Francis, and of Saint Terefa. No. There are some whom the divine Providence will direct by other aymes. But I say, that every Christian is obliged to leuell at perfection, and if he have any other intention, he is in daunger to loofe himselfe eternally. A bold say-

postol.

Serm. is, de ing, butit is the sentence of Saint Augustine. Semper tibi verb. A- displiceat, quod es, sivis peruenire ad id, quod non es, Si dixeris, sufficit; Periffi. You should allwayes be displeased with your felfe, for that which you are, if you defyre to attayne to that, which you are not: and if you do chauce to fay, it is inough, you are vindone. And who are you, that dare limit the guifts of God? and who are you, that fay, I will have but fuch, or fuch degree of grace? I fatisfy my selfe with such a Sanctity; I have proceeded far inough in a spirituall life; let vs set vp our staffe heere

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Motive I. Name of Christian.

heere. What wickednesse is this? Is not this to imitate that barbarous, and senselesse King, who cast chaynes into the sea, to tye the Ocean in setters? God hath given vs a hart of larger latitude, then the heavens, which he will replenish with himseise, and you will straiten it, like a Snayle to lodge in narrow bounds, whome the whole world cannot comprehend.

Iudge, if this proceeding be not very vireasonable, and if you yet doubt, waigh two or three reasons, which you shall find very forcible, and by them you will conclude with me, you have no lesse obligation to be perfect, then the most retyred Hermit, that ever hath lived

in the most horrid wildernesse of Egypt.

The first reason I propose, to underprop this affertion is drawne from the Nature, and Essence of perfection. To what marke thinke you, should one ayme to arrive at this scope? If I should say, will you be perfect, bury your selfe aliue in a fack, put a halter about your neck, go roft your telfe in the foorching b ames of the funne go rowle your felfe in snowe, and thornes; this would make you admire, your hayre stand an end, and bloud congeale in your veynes: but if one tell you, God hath (as it were) engrafted Perfection with his owne hands, uppon the fweetest stocke in the world, what cause have you of refulall? Now, so it is, even as I say, there is nothing fo easy as to loue: the whole nature of the world, is powred and resolued into loue: there is nothing so worthy to be beloued, as an Obiect, which incloseth in the extent thereof all beautyes, and bountyes imaginable, which are the strongest attractives of amity: yea it forceth our affections with a sweet violence. To loue is naturall: not to loue is monstrous.

Then heere admire the Charmes of the Dininity,

who hath placed all the perfection of man in the loue of his Creator, and Saujour; to love an infinite Good, which one cannot hate, but to become a Diuell . Tenera militia delicati conflictus est, amore solo de cunctis criminibus reportare victoriam, cryeth out S. Peter Chryfologus. Am ore delicate warfare neuer was seene, then to conquer all by loue. Aske I pray of all Deuines, if Charity be not the quintessence of perfection? Aske of all religious men, where they pretend to place it? In facke cloth, or havre shirts? They will answer you, no. In the vowes of pouerty, chastity, obediece? no. These are most vndoubted waves to perfection, but they are not properly perfection. In what then? In the loue of God, which Saint Irenaus expresseth by a most elate Epithete, Eminentisimum Charismatum, the most eminent of all the guifts of God.

The Maister of the Sentences, & some other Deuines, have placed Charity so high (in which we establish perfection) that they have presumed to say, it was the substance of the holy Ghost, vnited, and (as it were) incorporated to mans soule; adding, that as Light is called Radicall light in the Sunne, light insufed into bodyes transparent, Colour in bodyes, which we call coloured: In like manner, this Charity, in as much as it is say they originally and radically in God, is the holy Ghost; in as much as it is vnited to the substance of our soule, it is grace; in as much as it maketh sallyes out vpon its neighbour, it is Charity.

This doctrine is very subtile, and which really giveth a very high Idaa of the merit of Charity, although if we would wholy examine it according to the strict rigour of Schooles, and weigh it in S. Thomas his equal ballance, we shall find Charity is not (to speake proper-

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Motive I. Name of Christian.

ly) the holy Ghost, but (as it were) the first ray of Diunity, which bringeth with it felfe all Perfections. This beame, if you will, is (as it were) in your power; God enery day presenteth it vnto you, as freely, as the funne doth his light; it only behoueth to will, it behoueth feriously once to resolue to loue an obiect, so amiable, and then behold your selues perfect.

Notwithstanding, if you lay your hand on the bottome of your Conscience, you shall ever find it, in its proper interest, in humane respects, in the love of creatures. This is, to coyne falle mone y in matter of loue; this is to put God vnder the Aultar, and the love of ones selfe aboue, that it may have the better part of the Incense. What think you of this indignity? see you not the obligation of being perfect still remaineth, but the effect

is eyer pretermitted?

For the second reason, I say, the Perfection of man consisteth in the imitation of God . Estate perfecti , ficut & Matt. s. Pater vester calestis perfectus est: Be yee perfect, as your Nif. 1. de Heavenly Father is perfect : and very well S . Gregory vita Moy-Ny ffen affureth vs, that this imitation is an abridgment fisof all wisdome. Now, who could be able to mount by force of wing, and fly into the bossome of the eternall father, thence to draw a pourtraid of his Holynesse? Certainly no creature can aspire, and what I pray hath God all goodnesse, all wisdome)done? He hath imprinted all his perfections vpon our Saujour, the true charaeter of his substance, as one should impresse a golden feale vpon virgin-waxe, which made Origen fay, his most facred humanity was, as the foot step, and shadow of the diuinity, and agreed with it, as equall, well made dyals with the Sunne; whereupon the spirit of God calleth all Christians, and fayth to them : Imitate couragiouf-

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ly, behold your Prototype, behold the modell of your actions . He fayeth not, I have two Images of my fubstance, I have two Sonnes, I fend them both vpon the earth, one shall be for me of eminency, the other for the multitude . Behold , one-delicately curious , crowned with rofes, for the Nobility; behold another crowned with thornes for the vulgar. It is meere dotage to imagine it. And see you not, it is the like Sottishnesse, fince all Christians do beare the same name, the same linery, do participate of the same God, the same Sacraments, and pretend to the same Paradise, to thinke perfection is not appointed, but for a filly handfull of men, separated from fecular life, and that others are excluded, (miserable creatures) who to sooth their owne remissnes, plant their owne condemnation, vpon their forheads?

Briefly to conclude. The tytle & dignity of Christian, draweth with it great & iust obligations, which you cannot counteruayle, but with an exact endeauour of perfection. Do you thinke, one requireth too much of you, who have beene nourished, and trayned vp in the Church of God, if you be demaunded (at the least) to shew resolution and courage to resist a sinne, as some Heathens have done in their infidelity? And to produce in groffe three examples, vpon the three most ordinary 2018.150. temptations. Behold with S. Augustine, Polemon, who telleth you: I was an infidell, a young man deprined of

* the knowledge of the true God, refigned ouer to all fort » of intemperance; wine, loue, play, rash nesse were the

» Chariot, which drew my youthto downfall. I was no

a sooner entred into the Schoole of a Heathen Philoso-

» pher, as my felfe, but behold I was wholy chaunged .

And thou, O Christian, dost thou thinke it will be lawfull for thee amongst so many important, and foreible

instru-

Motive I. Name of Christian.

instructions, so many lightnings, so many inspirations, to play the Smyths old dogge, and lye fleeping vnder the Anuile? This man heere, ypon the only word of a man, layeth downe his flowery crownes which he bare on his head, his drunkenesse, his vnthrifty ryots; and where is there a worldly woman, at this day, who at the end of a Sermon, enkindled with zeale, dissolueth one

piece of her gaudy dreffings?

Behold on the other fide, Spuring, who fayth in S. Ambrose: I was a Gentill, noussed in the corruption of an age, where vertue was in declination, and vice on the top of the wheele . I was endowed with an exquisite beauty, which by right of naturall force, gaue me the Key of harts: and I feeing it was too much affected, & courted by wanton eyes, and served for a stumbling blocke to Chastity, I purposely made scarres in my face, extinguishing with my bloud, the flames of them that fought me: for I loued better to feale my inocency, as with the seale of voluntary deformity, then to possesse a beauty, that served only as a bayt far anothers lust: Deformitatem Exhort. ad Sanctitatis mea, fidem, quam formam, irritamentum aliena li- Virgo. 4.

bidinis ese malui.

O thou Christian woman, who dost paynt thy selfe with an ill intention, feeking to gayne that, by imposture, which thou canst not attayne by truth; and not fatisfying thy felfe with adulterating thy beauty, sparest not to discouer among Company, a scandalous nakednes, to hew in thy breafts the impudence of thy forehead! Adorne thy selfe in this Paynims fashion, and thinke a little, what thou wouldest answere her, with all the moueables of thy wantonesse, when her bloud, her woundes, scarres, her beauty disfigured, which ferued as a facrifice to her chaftity, shall accuse thee before the ineuitable tribunall?

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Behold likewise, Lycurgus, who is elected King of the Lacedemonians, vpon condition, if his dead brother have left no heyre, in his wifes body. The perfidious & vnnaturall Queene, sendeth this message to the King new chose. Syr, I am with Child, & according to the Laws of the Countrey it may fall out the fruit of my body, may snatch the Scepter out of your hands: I see the Kingdome is a dainty morsell, hard for them to disgorge, who once have swallowed it. If you will be wise in your owne affayre, I know the meanes by a potion, to put your Crowne in safety, and by anticipation taking away the life of this little creature, settle your Throne for ever. Only be mindfull of me your faythfull handmayd, who with loss of my owne bloud, tenders this gravefull office.

Heereupon Lycurgus detesting in his hart the faythlesnes of this rauenous she-wolfe, dissembleth, and answereth. Madame, let the infant come into the world (be it male, or female) it importeth not : We alwayes shall find meanes inough, when seeuer we shall thinke good, to dispatch it . As foone as the Child was borne (which proued a boy) he. tooke it in his armes, he assembled the Magistrates, and people, and couering the little Creature with his royall robe, fayth. Syrs, long line Instice, and Loyalty. Behold your King, I am but his vasfall. O Christian, what sayest thou to this Pagan, that would not purchase a Kingdome, by the fingle linne of another? And many times, a little interest, makes thee neglect all that, which is divine, in Fayth, Iustice, and Religion? It is not required of thee thou shouldest be a S. Antony, a Macarius, an Angell of the defert. It is demaunded of thee, that for Gods honour, thou shewest some small resistance to sinne. which these infidells have done for a shadow of vertue, and it shall suffice. Dost not thou behold, that thou are enforced, not only for good fashion, but for necessity,

Motive II. [Nobility.

to this Christian perfection, which thou imaginest to

be far separated from thy Condition?

Conclude (Oyee Noble Men.) out of this discourse, that the obligation which you have to be perfect, is most evident, since you have Issue Christ for a sharer; the chase is easy, it consisting not, but in louing a Goodnesse, which one cannot hate, and which never man can love, if he offer not the homage of his proper interest to his divine Maiesty. Behold all Perfection.

The II. Motiue. Nobility.

FTER we have in generall declared the obligation, all Christians have to become perfect, let vs in particuler behold the motiues which inuite Nobility to perfection. I doubt not, but if you maturely ponder the reasons, which I haue to propose, you shall find them no lesse obliged to the folid eminency of all Christian vertues. then Hermits themselues, and this, by the right of theyr Condition: lo as that, which leemeth to enlarge theyr scope to a life of greater liberty, rather serueth as a bod of theyr duty, and a bridle for theyr dissolutions. Let vs take the first Motive, which is theyr Nobility. It is an argument that cannot proceed but from a low ludgment, or a spirit soothed with its owne Esfeminaty, to lay, He is Noble, he is a Courtier, he is a man of State, His quality tyeth him not to perfection, His vertue must be measured by the ell of the world, If he were ouer vertuous, the excesse of his Sanctity would be presudiciall to his fortune.

What a disorderly humor is it, to paist Ignominy vpo

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the front of Nobility, in the first beginning? He is noble, he therefore should be the lese dencut, the lese vertuous. Chaunge the Gamuch, and fay . He is noble, he hath therforethe more obligation to be perfect. Nobility hath put the voke, of a happy necessity vpon him, which he cannot thake off, without much cowardize. And to make you eleenly behold, that nobility is a bond of Christian vertue, in all eminecy, no man wildeny, that by how much the more God giveth powerfull, and effectuall meanes to man, to arrive at a good end; so much the more obligation he hath to carry himfelfe with feruency of affection, and in case of fayling, his neglect is made the more faulty. The feruant to whome the may fter hath given fine tallents to negotiate with, ought much more to profit, & bring gayne home, then he that receyued but one fingle tallent. Who can deny this, if he will not belye the light of Nature? Now, foit is, Great men haue many more tallents of God, for the trafficke of vertues, then others have; & behold the first of all, which is the happinesse of their birth An Oratour making a solemne Oration in the prayle of Constantine the Great, in the Citty of Trier, let fall these words: Mihi deorum immortalium munus & primum videtur, & maximum, in lucem statim falicem venire.

Panyger. Constant.

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This Pagan fayd, the first, and greatest guist of heauen, was to be borne happy, and as soone to be in the listes of felicity, as of nature. The Scripture it selfe recomendeth Nobility in the persons of the three valiant children, held in the Captiuity of Babylon; in that of Eleazar, and others. It is a wonder how S. Hierome in the Epitaph of Saint Paula, hath not omitted, that she was descended from Azamemnon. Which would never have beene mentioned, were it not that nobility is va-

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ewed amongst the temporall goods, which are diffributed to vs by the prouidence of Almighty God.

Now, that Nobility is a good instrument to conduct to perfection, appeareth by an irrefragable reason, which I intend to expresse. I will not say what might be proposed, & fortifyed by experience, that the bodyes of Noble and Cantle men are ordinarily better composed, and (as it were) more delicatly moulded by the artfull hands of Nature, that they have their senses more subtile, their spirits more agile, their members better proportioned, their garbe more gentle, and grace more accomplished: and that all these prepare altayer shop for the soule, to exercise her functions with greater liberty. Let vs rather say with Petrarch, Is Nobility were not tyed, but to stell and bloud, it were a small matter, since it is very difficult to distinguish betweene the bloud of Casars, and Porters.

Omnis propemodum fanguis cst concolor , ficubi forte alter Petrarch. altero clarior inuentus fit, non id Nobilitas efficit, fed Sanitas- I. udere-Nor yet will I touch what might pertinently be difpu-med.dial. ted, that the foules of men extracted from the treasures, 16. of heaven, though they be all cast in one mould, and be of the same kind, may notwithstanding be created by God, with qualityes very different; as we behold in the flowers of a beautyfull meadow, which are of the same name, and nature, a very great disproportion, in figure, colour, and other accidents: Semblably betweene the starres and pretious stones, which are of the same parith; one wil have a lustre more sparkling, another more dull, and blunted; which maketh vs probably believe, that the foules of men, when they are infused into bodies, although they be essentially marked with the same stamp, may have some accidentall perfections, one a-DONG:

The Holy Court. Lib. 1. boue another, and that this great diversity which we

fue Momade.

observe therin, making one man appeare of gold, another of lead, doth not onely depend on the variety of In Cratere Organs. Mercury Trismegistus hath beene of this opinion, when vnder the barke of a fable, he representeth foules vnto vs, which before they entred into the body, dranke in the Cup of spirit, not all of them, but those which happily) encounter that fortunate successe. For he faygneth according to the inventions of his brayne, that God sendeth a messenger vpon the earth, to wit, one of his Angells, who placetha large Cup, as bigge as (it is to be supposed) that of Semiramis was , which as AElian reporteth, weighed a thousand, and fower score pound : and this Cup is full of a celestiall liquor, of power to make men subtile, and spirit-full, the mesfenger maketh his proclamation, and fayth to euery foule (Banticor oi f duramin its router von nearnen;) Vp Soule, drench thy selfe deepely, and drinke with all thy force in this cup of spirit. Therupon they drinke, some more some lesse, which maketh a great diversity of vnderstandings: Some wholy abstayne, who when they haue entred into the body, haue no other share, but the guifts of reason, which necessarily is a prerogative of theyr nature: but as for spirit, they are depriued, as being absolutly stupid, and extremely shallow.

> It is a wonder, how these auncient Sages have pleased themselves in these fabulous Discourses. Needeth there so much outward couer, to give vs this Maxime, that all soules have not one, and the same relation to accidentall qualityes, though, as Aristotle teacheth vs, they are in theyr owne essence, as vnchaangeable, as numbers in Arithmatique? This diversity of spirits presupposed, one may fay, that Great, and Noble men are

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more priviledged from the time of theyr birth, and this might be fayd with some probabity . So Philo hath given to Kings, and Potentates a double vnderstanding, the one for the rule of themselues, and the other for the gouernment of theyr estates. But not to sooth the nobility with feeble reasons, it behoveth they know, that allthough one should admit this accidentall diversity in the Oeconomy of humane spirits, yet would the confequence not necessarily ensue, that they all wayes thereby should be the better prouided. God maketh no difference of persons in this distribution. There are spirits that haue come into the world, from among the Copwebs of anasty Cottage, who have filled ages with admiration of theyr greatnesse. Others have beene clothed in golden glitter and Purple, who have beene miferably Stupid, and dull: and allthough Fortune, doth still hold to the oare, who deferue to be at the sterne, yea and fome be at the sterne, who merit to be at the oare, yet the prouidence of God, doth husband it, as best pleaseth himselfe, for certayne ends, which our forefight cannot penetrate with the best light.

What infallible Motiue shall we then deriue, to establish the obligation, which tyeth the Nobility to vertue about others, since we rather seeke weight of reason, then colour. Behold one, which cannot well be denyed by a well rectified indgment. It is, as God hath given to women (I know not) what instinct of shamefastnes, which inforceth them (as it were) with a sweet violence to the defence of theyr honour, and this in them is so powerfull a touch from heaven, that they cannot discharge themselves thereof; rather they seele it in every part, vnlesse they be wretchedly tainted with leaprosy. Pliny affirmeth the same, who sayth, their bodyes

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after death floate in such posture vpon the waters, that they hide the nakednesse from humane eyes, whereof nature during life hath beene so carefull. Prona fluitant, pudori earum parcente Natura. Euen as God hath ingrassited the loue of modesty vpon this Sexe, so likewise he hath affixed a spurre of honour vpon the spirit of Noblemen. This is the pourtraist of Phidias, which cannot be taken away without breaking the Minerua. This is the Character where with God will imprint vertue in the. They are all naturally sensible in the pointes of honesty, or otherwise meere bankrupts, who have allready

gourmandized theyr Nobility .

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And behold (I pray you) the force, and power of this spurre, which God hath vsed for the good of Nobility. They would fly (if it were possible) to heaven, & penetrate the depthes to anoyd the least stayne of dishonour. What flames, actually would not they go throgh? To what breaches, affaults, musket-shottes, to what Images of death, which make Nature to tremble with cold feare, do not they expose themselues, to conferue, or acquire Reputation? The spirit of lyes, seing they cannot be altered in this spurre of the inseparable honour of their condition, what doth he? He not being able to wrest it from them, he rebateth the point; nay rather he rebateth the brayne, and makes them place the point of honour in infamy, knowing very well, that this is an effectuall meanes to ruine them without reco. uery. A woder! They rather will become Apoliata's fro christianity, then from the spur of honour. They meete in the field, cut one anothers throte, and empty their quarrels through the channels of their bloud, for that they thinke the thing is Honourable. Iudge now, & conclude what I am to fay : If they would suffer this 2000 spurre.

spurre to pursue that course which God hath begun in their foules, persuading themselves, what is most vndoubted, that the most ignoble act which a Gentleman can do, is to serue sinne; would not they quickly become perfect? would not they be inuincible against all vices, and euer in possession of vertue? This argument is very strong, and will admit no euasion. Noble spirit, thou naturally louest honour, more then thy life, and therin thou dost well. Thou art a Christian ; If thou wilt not renounce thy Baptisme, and the bloud of thy Saujour, Christianity teacheth thee, that the highest, & most solid Honour, thou canst euer pretend vnto, is to put Vice vnderfoote, and Vertue ouer thy head; why

stayest thou to make resolution?

Vnworthy that thou art, if thou goest about, to tye Nobility to fleth & bloud, or to some old rotten ruines, to some monuments, which couer a Nothing, vnder the golden traces of an Epitaph. Ridiculous that thou art, if with full mouth thou vauntest a Paper Nobility yea which is not thine. As if a blind man should boast, his Grandfather had had good eyes, and a stammeres that his great-Grandfather had been a great Orator. Miserable that thou art, if after thy Auncestors have planted the french Lillyes amongst the Palmes of Palestine, fincerely led therto, with the zeale they bare to their Fayth, thou betrayest Religion, Vertue, and Conscience by a brutishe life, drenched in wild passions, and framest to thy selfe under a Head of gold, a Foote of clay. God who breatheth on the intentions of men, reproueth such a Nobility: and though these Mongrells shold make themselves as white as Swannes, God eftee Amos of them, as black as Moores. Numquid non ve filij Athiofum vos estis mihi Ifrael? All Nobility before this great

Indge is nothing in comparison of lustice, and Persection. Yea so it is, that in holy Writ, the Nobility of Noe is valewed, Ha sunt generationes Noe. Noe vir instuserat, atque persectus. Behold a merueylous manner (sayth S. 10hn Chrisostom) to delineate a Genealogy. The Scripture beginneth and sayth.

Gen. 6.

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Behold the Genealogy of Noe. It semeth to make way through all the Patriarchs, from whome Noe was desceded. It seemeth to make a rehearfall to vs of all their titles, and Signoryes, of their actes, and atchieuemets, and presently endeth, in saying, Will you know the Genealogy of Noe? He was a ust man, and a perfect.

Behold all his Nobility. On which subiect, S. Ambrose hath an excellent saying: Probati viri genus, virtutis prosapia est: sieut hominum genus, homines; ita animarum genus, virtutes. Nobility hath no better character, then that of Sanctity; the race of men, are men, but the race of soules, are vertues.

Noblemen, if you defyre to be esteemed worthy your

ranke, do not as the litle sea-crabbes, who by chaunce

Anding the shells of great sishes empty, enter into them, without saying (by your leaue) and make boastes of a borowed habitation. Couer not the giddy fantasyes, and illusions, of a spirit drunke with selfe loue, vnder a comer. It vayne veyle of Nobility: rather do, as Bolessaus the 4.

King of Poland, who bearing the picture of his father hanged about his neck, in a plate of gold, when he was to speake, or do any thing of importance, he tooke this picture, and kissing it sayd; Deare Father, I wish I may not do any thing remissly, unworthy of your Name. Rather do, as that braue Eleazar, mentioned in the booke of Machakes, who being assalted with all sort of batteries, blandishments, menaces, and torments to make him countersayt

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terfayt, but one sole sinne against his owne law, he fixed his eyes vpon the true point of Honor, vpon the confideration of his Nobility. Capit cogitare ingenit anobilitatis sollache canitiem, atque à puero optima couversationis actus. Out alas (fayd he by himselfe alone) the whitenesse of that venerable hayre, with which thy head is couered, after it hath growne hoary in the exercise of thy Religion, hath it not yet tanght thee, where the point of Honour lyes? It is not inough for Eleazar, not to counterfayt impiety, but to professe vertue, euen at the price of his bloud. Now, God graunt, I may not serue as a stumbling block to the youth of this Citty, fince God will make this day a Theatre of my Constancy. I will not be-lye the law of my Maister, I will not dishonor the Schoole in which I was bred, & brought vp. My foule shall fly out of this body, wholy innocent, discharged of infidelity, into the bosome of my auncestors, and the honour of my life, shalbe conveyed into the ashes of my Tombe. These words mixed with his bloud, stopped his mouth, & life, with one, and the same seale. Behold you not a nobility worthy the fight of Angells, the imitation of great fpirits, and the admiration of the whole world?

III. Motine. Greatnesse, & Dignity.

AINT Augustine hath spoken very prudently, discoursing vpon the presence of God, to wit, that of necessity it behooueth vs to be vertuous, since we are perpetually enlightned, with the eyes of the great ludge, before whome

August.

whome the bottomlesse Abisse, nor hell it selfe hath not darkenes inough to hide vs. Nobis magna inditaest necessitas iusse, recleg viuendi, quia cuncta facimus ante oculos iudicis cuncta cernentis.

If this exercise of the presence of God, were as familiar to vs, as it is effectuall, it would be a powerfull motive, to cleanse all the impurityes of our intentions, and affections, and quickly would give vs leave to arrive at the top of perfection. A wise Hebrew sayd very well, to extirpate sinne from the earth, it behooveth every one to figure to himselfe a great eye alwaies wakefull vpon our actions, an eare alwayes open to observe our words, a hand indefatigably ever writing, & sum-

ming vp the accompt of our workes.

But as our foule, while it is in this mortall habitation folded vp in the flesh and bloud, stirres it selfe, but lazily to the confideration of things purely spirituall, expecting the senses by which she operateth should give her the Alarum; God all-wife , all-good , ferueth himselfe with an efficacious meanes, to fixe vs in the contemplation of his presence, which is the consideration of men in themselves, the most perfect Images of God, that can be found in this great vniuerse. By how much the more we are encompassed, and (as it were) shot through with the eyes of beholders to penetrate vs , feruing as witnesses of our actions; so much the more doth our obligation of perfection increase. The greater part of finnes, are committed for want of witnesses, sayth very pertinently, a graue auncient Writer. Maxima pars peccatorum tollitur, si peccatorum testis assistat . If Venus should make a Cypresse veyle of clowdes to couer all her fauorites, (as Fables have imagined) the earth would soone be filled with Adulterers, and quickly become a

Seneca .

Gomorrha.

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Motine III. Greatnes & Dignity.

Gomorrha. Nothing difmanteleth Vice so much, as its owne nakednesse; take the maske from it, and you be-

reaue it of the meanes of progression.

It is from this point I intend to draw the first reafon, which bindeth the Nobility to great perfection, efpecially those who are of state, and dignity, seing that how much the more they are eminent in honour, fomuch the more they are proposed, as an aime to the eyes of all the world. If a little Planet happen to be eclypfed, who can tell the newes thereof, but some Coldfoundred Mathematician, who perchaunce beholdeth it, in the shady obscurityes of the night. But if the least chaunge happen that may be to the Sunne, every one lifteth his eye to heauen; He cannot make a false step, but the numberlesse numbers of men, which inhabit the foure quarters of the earth do observe it. The like thing is seene in the life of Great men, and private perfons. If a Hermit in his Cell, suffer himselfe to be transported vpon some motion of choller, who knoweth it, but his Cat, or Table? And if it be a religious man, in a couent, his perfections are not manifested, but to few, which would be of force to cherish their vices, if they did not take their aymes, rightly levelled to God. But as for Great ones, all the eyes of men are fixed vpo the, and they cannot eclypte, but as Sunnes; fo darkning the whole world, with their shady obscurities, that they who in their owne errour haue eyes of Moles, are Argulles, and Linxes to fee, and centure the actions of men of quality. Great men victous, refemble the King Ozlas, they all cary their leprousy vpon their forhead. Then I demaund of you (this admitted) that they cannot hide themselves no more then the Sunne, and that they all haue Honour in speciall recommendation, fearing the

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least blemishes of same: yet behold them, betweene the desire of honour, and feare of contempt, as betweene the hammer and the Anuile, enforced (as it were) with a happy necessity to do well, since to do ill is so chargeable.

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You will fay vnto me, this intention were impure, to carry ones selfe in prayle-worthy actions, by the pathes of humane respects : to which I agree, but withall add, it may easily be purged, and freed, if you prefigure in your mind, that fo many men, as watch vpon our actions, are so many messengers of God; if you confider them not, as men, but as Angells of this foueraygne Maiesty, who are affigned for the inquisition of your actions. This contemplation well imprinted, in your spirit, shall by little, and little proceed, raryfying the most grosse thoughts, as the Sun-beames, doth the vapors of the earth, and you shall chaunge this necessity, you have to do well, by the honest enforcement of thole, who enlighten you, into a will so free, and disinteressed, that you will euer after put a resolution on, to remayne in the Lists of vertue, although all the world should be blind : you will resemble the Sunne, who placed in heaven by the Creatours hand, if (happily) one day it should chaunce, he could have no spectators of his light, he would shine as radiant for the eyes of a Pilmere, or filly Bee, as for the greatest King in the world. S. Augustine maketh mention of an old Comedian, who in his younger dayes, after he had a long tyme, played in the Comedyes, which those blind Idolaters had instituted to the honour of their Gods, with the generall applause of the people, the glory thereof did so intoxicate him, that playing for the Gods, he acted all as for men: when he grew old, and not fo attended

August. de Civit. l. s. cop. 10: Motive III. [Greatnes & Dignity!

tended by his ordinary troupe of auditours, he went to the Capitoll, and made much a doe, to play his Comedyes alone, before the Statu's of his falle Gods; doing all (fayd he) then, for the Gods, and nothing for men. If this poore Pagan, had not fayled, in the principles of true Religion, he had hit the marke. It is true, men many tymes, much serue to pollish our actions, their prefence is to vs a sharpe spurre, which makes the spirit to leape, and bound beyond it felfe. The like whereof is feene, in Oratours, and Preachers, to whom their Auditory fomtyme ferues, as pipes to Organs : Such penetrate the Cloudes, borne vpon the winges of the wind, who otherwise had low-flagged in the dust, voyd of the estimation of men. It would be a miserable vanity, to haue no other ayme then alwayes, to play for men, and neuer for God. It is fit that all these creaturs, should ferue vs for Ladders, to mount vp to heauen.

And this is it, wherein men of State, who are in eminent place haue much aduantage; they are in a great Theatre, which is to them a powerfull spurre, to do well; yea so forcible, that it was a wonder, admired by the iudicious Cassius Longinus, to heare it sayd, That a Grecian Captayne, feing himfelfe in a daungerous encounter, involved in night, and death, defyred not of God, the safegard of his life, but onely so much day, as might suffice him, to see himselfe dye valiantly. Behold the force of this motiue, to give a life, the most pretious thing in the whole world, to enioy one glimmer of day light, which could serue to no other purpose, but to

lighten his death.

Then you (Noblemen) who are feated in Dignity, I leaucit to you to conclude; if you perpetually being in the mid-day, & in the rayes of so many eyes, as behold you,

you, who illustrate your life, and make your death light-

some, haue cause, or not, to slacke, or soften in the course

of Perfection? For the second reason, I say, the Foyle

fetteth of the sparkling of the diamond, and Greatnesse

the lustre of vertue. How doth a man know what he is,

if he see not himselfe in the occasions of good, and ill?

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Eccl. 11.

The triumph of vertue (as Plato sayd very well) is to have sinne in power, and vertue in will; to be able to sinne, to be thereunto sollicited by attractive pleasures, & yet withstanding not to commit it; this is all which a good man can doe. Erit illi gloria aterna, qui potuit transgredi, on non est transgressus. A solitary lyfe is not allwayes laudable, if it be not guided by divine, and supernaturall helpes, as that of Saintes. For what honour is it for a retyred man, to have this Epitaph of Vacia, inscribed vpo him: Heere lyeth he, who sled from the world, and the affayres thereof, exiled within himselfe by the misery of his passions; who could not endure any man to be more happy, then himselfe; who hid himselfe for feare; who

sin present liueth not, neyther for another, nor for himsenec.ep.s. selfe, but for his belly, sleepe, and pleasure: Quires, & homines fugit; quem cupiditatum suarum infalicitas releganit; qui alios feliciores videre non potuit; qui velut tumidu, & iners animal metu oblituit. Ille sibi non viuit, sed quod est tur-

pissimum, ventri, somno, & libidini.

Behold a poore prayse, and which well sheweth vertue doth not allwayes consist in the slight of greatnesse, but in the conquest of passions, which is, by so much the more glorious, by how much the aduersaryes are more inuincible. The ophilast sayd, that gold is like the river Rhene, for one cause, which is, that aunciently those warlike Nations, inhabitants of Germany vsed it, to prove theyr Children in, as we vse to try gold with a touch-

Motive III. [Greatnes & Dignity.

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touchstone. As soone as these little Creatures were borne, they caryed them to the Rhene, & plunged them in that river, and then knew by certayne fignes given by the Child, eyther in wrestling with the waves, or in shewing much terror, and affrightment, whether he would be couragious, or cowardous. He that bare himfelfe brauely in this mercylesse element, was they true sonne. Men are tryed no more in Rhene, sayd this learned Author, to fee whether they be men, but in Pactolus, in a river of gold: place them in honours, reputation, in affluence of riches, this will procure you a neuer erring judgment of theyr vertue. What knoweth one, how he who is borne, and bred all his life tyme amongst Copwebs, would vie cloth of gold, if he had occasion? What knoweth one, how humble a man may be, who is as soone found in mitery, as in Nature, by the course of his lineall extraction? Who knoweth how abstinent one would be in the full delicacyes of a great feast, who hath neuer seene vpon his table, but Cabadges, & Turneps? who knoweth how temperate another would be in commaunding ouer men, who neuer hath exercifed his power, but ouer dogges, and calues? It feemeth all vertues, eyther are no vertues, or are stifled in a low condition (if we speake morally.) But to see a man poore of spirit, in aboundant plenty of riches; Humble, in large traynes of attendantes, which he daily beholdeth prostrated at his feete; Temperate, in a thousand occasions of excesses, which howerly are presented to him; Moderate, in a fortune euer vpon increase; Peacefull, in the clattering clamours of affayres; Vniforme & equall in the vicifitude of humane accidents; A man who can do all he would, and will nothing, but what is reasonable; A man that suffereth not his appetites to fly

[Lib. I. The Holy Court. -8

like litle butter flyes, fluttering admidst the concupifcence of creatures, but limits them in the lifts of modesty, and not touching the earth, but with the soles of his feete, fixeth the better part of himselfe in heauen: This is to behold a perpetuall Miracle . Magna virtutis eft, perb.Dom, cum falicitate luctari; magna falicitatis est, à falicitate non

graci.31.de

vinci . We must then necessarily auerre, if we will not belye our judgment and reason, that in the greatest occafions of ill, is shewed the greatest reflection of good. Great felicities are so ticklish, that it is more easy to live

lib. 2.

on the Dunghill of lob, with patience, then in the manad Eugen, nage of great Kingdomes with moderation. Magnus, cui prasers falicitas, si arrisit, non irrist, layd S. Bernard to pope Eugenius. He is truely great on whom fortune hath Imiled, and not deceyued him. It is a heavy burthen to beare a great fortune. This is daily scene in the spirits of this age: there needeth but a litle sparkle of felicity, to dazle theyr eyes, to puffe vp theyr skin, to drench them in pride, in ingratitude, in tyranny, in a deluge of diffolutions. One fole houre, which a wanton younker may haue in the prosperityes of the Court, will make him forget a frendship of thirty yeares; a most evident marke of a weake spirit. On the contrary to passe from a poore garden into a Kings pallace, as Abdolomin did, and to handle the scepter, with the same humility of hart, without prejudice of authority, that one would do a fettingdibble, is a vertue, which rarely hath an example vpon earth, but is admired in heaven it felfe! It is a vertue, which commeth to men from the treasures of God, not from their pedegree. It is the fayrest obiect, which the Sunne, drawing the curtayne of the night, discouereth vpon earth. And I doubt not, but the divine providence,

Motive III. Greatnes & Dignity. dence, hath purposely held some Religious Monarches

in the world, as our Saint Lewis for example, to declare, how high Christian perfection may ascend, which is to plant humility, vpon the Diamonds of regall Crowns; to lead in Court an Heremiticall life; to commaund Greatnesse, and Humility (which seldome are of Alli-

ance) mutually to imbrace, as Sifters.

Add for the third reason, what is receyued by the common confent of all men living in the world, that Tribulation serues as a fornace for vertue; the more fout, and malculine it is, the more it glitters in affliction. What knoweth a man that hath allwayes beene bred in a lazy, languishing life (as the trees of Sodome in the dead sea) with what measure Perfection is meafured? Prosperityes are like a veyle, tissued with gold, by the fingers of Fortune to couer the vicers of vice: & Aduersity is the Theatre of generous spirits, who feed themselves with afflictions, as the sunne with falt waters. What a glorious spectacle is it to behold, fayth Saint Cyprian, an inuincible courage, counter-buffed with stormes and tempests, on whom it seemeth Heauen will burst, and fall in pieces, to heare this man fay amongst the threats of the ayre, raines of the world, allwayes standing vpright, as a great brazen Colossus, Cp. de scorning these, as milts, and small flakes of snow: Quan- moreal, ta sublimitas inter ruinas generis humani, stare erectum?

What a braue Word it is, to heare a man fay, in a world of contrarietyes, which oppose him, Digni vife Sumus Deo in quibus experiretur, quantum bumana natura potest pati : God be prayled , who hath deemed vs worthy Senee. de to serue, as a tryall of humane nature, to see to how high prouid. a pitch, patiece could mount? What a maiefty it is to be able to beare this fayre enfigne, wherewith our Lewis tho

the twelfth, with a generous affection, was much plea-

fed, which was a Celestial Cup, advanced in rayes of gold, amongst Eclipses, with this motto: Inter Ecclipses exorior: and verily Vertue never shineth so much, as when she is in Eclipse: which it seemes the Holy Ghost would mysteriously signify in these words of Iob, Quest meridianus sulgor consurget tibiad vesperam, coum te consumptum putaueris, orioris ve lucifer. Thou brave spirit, who strugglest against tempests, thou shalt find thy Noone, in the Evening, & when thou shalt esteeme thy selfe annihilated, thou then shalt elevate thy selfe, as the Morning starre. It is a wonder that in this passage, he vseth an Hebrew word, for two purposes, signifying two contraryes, to wit, To shine, and, To be darkened. It is to shew vs, that obscurity, which commeth from adversity, is a true and perfect light.

It then being admitted, which all mouths do preach. and pens do write, that adversityes are necessary, to make vp a great vertue; we will thereon conclude, that Perfection will be more futably accommodated in the life of Great ones, then in a common Hoftry, or Inne; though neuer fo good, fince they are those, who daily are exposed to the greatest hazards. The crosses of Religious, and private men, are but meere paper in comparison of those which happen to the Greatmen of the world . The learned Sine fun fayth, they are illustrious, on every fide (Ourien miel & ros dainores;) one while they mount as high as heaven, another while they descend, euen to the Abysse; theyr Chaunge is neuer in the meane; it is poynted out in extremityes; this manifeltly declareth, that as theyr Fortune hath no bounds, for they should not limit theyr vertues.

Synef. ad Arcad, de 11840.

O men of Honour, it is a braue thinge, to fee you coura-

Motiue 111. [Greatnes & Dignity.

couragious in disasters, as Eagles, who sly confronting that part of heaven where raging tepests most raygne, not vnlike Dolphins, who leape and bound with full carrere in the tumultuous waves: Or as vast Rocks, who erect they crests against the clowdes, and mock at the

foamy waves billow-beating theyr feete.

There is (truly) the element of Vertue, resembling the pretious stone, called Ceraunia by the Grecians, as one would fay, the Thunderer, for it is bred among Thunders, and is found in places, where Heauen all-swolne with anger, hath left the Maister-pieces of the worlds great Magazin. So after the black vapors of Obloquij, after the mifty clowds, which have discoloured our Reputation, after enuy, rage, after brutish furyes, after oppressions of innecency, after the death of neyghbours, after faithlessnes of friends, after disgrace, after thunders shot from the Capitoll; when you behold a hart firmely fixed in a fayre scituation, which enfoldeth it selfe, within it selfe, and sucketh in , the tast full sweetnesses of a good conscience; then behold a Thunderstone, which gladdeth Angells, and dazeleth eyes fearefull of his lightning flashes. Conclude then vpon this whole discourse, that Greatnesse is the very element of great Vertue; and if you yet hereof doubt, learne the same from the authority of God, who hath judged greatnesses on ecessary an object for vertue, that he hath conducted all his greatest servants to perfection, if not by the enioying of greatnesse, at the least by the contempt thereof; & neuer had they beene fo great, if ftrugling with greatnesse, they had not scorned to be great. Our Saniour, to shew he was the example of perfection, would appeare great in refusing a world, which Sathan had (as it were) unfolded before his feete He would,

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the vertue of the greatest of all men, should appeare in the refusall of the greatest of all titles, when S. Iohn Baptist denyed the name of Meffias. He shewed the greatnesse of his faithfull servant Moyses, in the contempt of Pharao's Kingdome. He gaue Nero's court to S . Peter, and S. Panl, as the Amphitheatre of theyr glory . He likewise many times hath drawne Hermits from the most vnfrequented deserts, to make them manage great matters, in the Catastrophe of theyr lives, in the paliaces of princes; so necessary it is to have to do with greatnesse, to act some thing important. If God hath transferred to Court, (as it were on the wings of impetuous windes) those that were , by birth, and profession alienated, to worke wonders there: what Theatre (O yee Noblemen) expect you more futable, then this same, to place vertue in her fayrest seate? Or what obligation, can you have more strictly binding to perfection, then your felues?

IV. Motiue. Riches.

T was a thing very straunge, amongst the plagues, wher with Egypt (euer bent to refist the spurre, the more deeply to wound it selfe) was chastised by the angry hand of God, to behold Nilni that great, and goodly river wholy become bloudy: But yet more marueylous to see, that from one, and the same river, the Egiptias drew bloud, and the Israelites a lively and Crystalline streame. That, ordinarily is seene in the lives of good, & bad rich men. The bad draw into they storehouses gold, and silver; they

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they heape one vpon another, by rapines, & violence, as in artiuer, confifting of the veynes, and bloud of the poore. The good, in the honest abilityes, which heaven hath graciously given them, find pure water, which they suffer to distill, for the publick good, as thorough

the conduit of theyr liberalityes .

All that, which the holy Writ, and eloquent tongues of the Fathers thunder out, replenished with threates, horror, and malediction against riches, is not vnderstood, but of those whereof the vices of men, & not the Condition of the things, hath made the vse damnable. Such riches, are deceytfull shaddowes, which couer an apparant good, vnder an vndoubted euill; they are hands, that take theyr maister by the throte; they are poinyards, with a golden haft, who delight the eyes, with vayne seemings, and pierce the hart with mortall wounds; they are precipices furnished with pretious iewells, such as Heliogabalus defyred to illustrate his death with; they are heights, which are not measured, but by theyr falles; they are deadly poyfons steeped in a golden Cupp. For this cause Eusebius Emissenus fayd: Antu hunc Homil de potentem, & falicem vocas, qui in suam mortem fortis est? Cui S Epipha prouentuum fallax umbra prasentium, aternorum congregat causas malorum? Quis beatam dixerit validam in suu iuqulum dexteram? Quis laudet velocem ad ardua pracipicia fe finantem? Quis eins miretur ascensum, quem de summo prospicit esfe casurum? An illum falicem vocas, qui gemmato, arque aurato sibi poculo venena miscet? Poore man, who admirest those, that are on the top of the wheele, of the fauours and riches of the world, whereunto they have ascended by iniquity, are maintayned by violence, and cannot defcend but by headlong ruine? How blind are you to haue thoughts fo vnmanly, and vnworthy of a Christian?

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Esteemeyou a frantique man to be stout, & couragious, who stabbes himselfe, with a poinyard? fay you, he hath a braue fleddy hand, who hirs his owne hart right with a daggers point? Say you, that man is happy, who holdeth the shadow of good in his handes, to produce to himselfe an eternity of euill? Who hath ever fayd, he who nimbly mounteth on a rocke to precipitate himfelfe, was an able man? Who hath fayd, feing him on the steepy clystes top ready to fall, this man is happy, al the world hath an eye vpo him? Who hath faid of him, that hath a golden cup in his hand, filled with poilon, this man is fortunate to drinke in fo rich a goblet? And you yet daily fay the same, when you behold a man in the iniquity of ill gotten goods, couetous, vngratefull, disloyall, perfidious to God, and men; you thinke him happy, and see not, that he twistest his owne ruine, in threeds of gold, and filuer?

Such riches are danable. It is true. But who makes them damnable? The peruerse dispositio of men. Take away vice, which is not of the effence of riches, you will find, they are a great prop to vertue, & a powerfull motiue to perfection, for those that possesse them. It is to you, Noblemen, to whome Saint Hierome addresseth this worthy faying: Vestri generis est, & habere, & calcare diuitias. To you it appertayneth, to haueriches, to tread them vnder your feete, and not cary them on your head; the more they are vnder you, the more they rayle you, the more they eleuate you to perfection. The reasons are manifest, & pertinent. First it is a matter very difficult to preserue a great vertue, in a great pouerty, it being giuen but to very few foules, yea, and to those of the best temper. The poorer fort ordinarily have so much employment to thinke how to line, that little time remayneth

Ep. 8.ad Demetr.

neth for them to thinke, how to live well. The belly that hath no bread, hath no eares; and precepts of wifdome are found very fhort, & insufficient among people perplexed, and ouerwhelmed with want. A Father of a family, who beholdeth pouerry in his house, besides a multitude of children ranked like Organ-pipes, whom he must cloth, feed, and prouide for; who feeth Creditors attending on him, at they day; Sernants dogging him; Processes that afflict him; Cattle that calually dye on the one fide; his house veterly to finke on the other fide; his debts not payable but with banquerouting, and rents to fayle him at a need, hath full inough to do, to cast tyme (as the prouerbe fayth) behind his back Necessity many tymes is the mother of vice, and when one hath no more goods, he is in daunger to do, that which is not good. Behold why the Wife man asked of God, if not great riches, at the least exemption from powerty. Mendici- Prouso.3. tatem, or divitias ne dederis mihi , tribue tantum victui meo necessaria : necessitate compulsus furer, & periurem nemin Dei mei .

You, who have, be it great, or indifferent meanes, you are not brought into this penury, if you call not that a penury, when you cannot prouide for concupifcence, an enraged beaft, all it defyreth; you fee in your house a fettled eftate, farre diftant from the multitude of difcontents, under which fo many mortall men de groane; ought not this to ferue you for fome fmall motive to perfection? See you not in Genesis, how God, willing to traine Adam in a contemplative Life, caused him to find at his first comming, house, table, bed, and cloth layd. If it had then behooved him, to take paynes, to get his dinner, if he must needs have builded himselfe a house, as litle birds do theyr neafts, then had he had

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payne, and care; but to the end he should have full liberty for his Maisters affayres, God tooke all obstacles fro him, that he might have no cause to accuse any man, in his miserable misfortune, but his owne ingratitude.

Oyou Nobleme, God vseth you, as Adam in terrestrial Paradife, he suffereth you to eate the corne at ease. which others have fowed, and the wine which others pressed; he causeth your meate to come to your Tables, as if it were borne by certayne inuifible engines; he holdeth the elements, creatures, and men in breath, not only to fupply your necessityes, but your well-befeeming accomodation: And can you then thinke he requireth a thing vnreasonable of you, if giving you all thinges aboue other men, he would have you vertuous, as other men?

Secondly , I fay; Poore men (admit the case) they be not so pressed with painfull necessityes of life, & that tyme passeth with them a little more sweetly, they might (perhaps) deafly attend deuotion in the filence of a little family: but their vertue is not strong inough in the wing, to take a long, and diftant flight, nor haue they arme inough, to vndertake great enterprises. Their little authority, maketh their words, not to have much weight, nor their actions (how laudable foeuer) to be of power to draw others, to imitate them. Besides rich men somtymes have some aversion to do well, for feare they should have vertue common with the poore, from whome they would (if it were possible) be separated, euen in elements.

On the contrary part, the noble, & rich, are powerfull to authorize good workes. I leave you to thinke, if many, not through malice, but by the feruile flauery of complacence, do prayle even their vices, and imperfections, what will they do with their Vertues? For we

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must not suppose, (as sayth the Wisema) that the state of Hell is wholy established vpon earth, and good conscience eternally banished many are vitious more by the infirmity of spirit, as not being able to resist the tyranny of opinion and custome, then by profession of vice. If it happen, rich men to aduance the standard of piety. all the world rangeth themselves vnder their banner. fome because they were willing, and not daring to do its others though vnwilling, yet drawne a long, with a swindge of superiority, which they would not contradia. This is an argument, I will heerafter deduce more at large, when I shall speake of Example. And from hence (Oyou Rich men) judge, if God giving you fuch aliberty, and reputation to do well, you make ill vie thereof, what negled you fall into, when you imploy your authority to rayle vice a strong hand, and put vertue in disestimation. Anciently Pearles were called Vihers, because they made way for Ladyes, who were attyred with them. Rightly may your Riches beare the like Name, euery where they are obeyed, euery where they make place: it is good reason, if all the world serve them for vshers, they do the same office for piety, without which all their goodly lustre, would be but vniust pillage. Then, should they potently raygne, when they had restored vertue to her throne . Briefly to conclude with a third, and (in my opinion) the most formall reason, which euidently declareth, how riches are absolute obligations vnto you of perfectio, it is that God seemeth to have enchased all Christian perfection, in Charity, which is exercised towardes our neighbour, Date eleemosynam, & ecce omnia munda sunt vobis: Luc.11.41. Giue almes, and behold your felues wholy pure. This practice of giuing almes, is so excellent, that God hath

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chosen no other for himselfe. His nature is to give, & Symf. in E- to do good, as that of fire to heate, and of the Sunne to illuminate, sayth the eloquent Symesius. And to speake vnto you the richest word, which ever came out of the

nouth of a Paymine, Deus est mortali bene factus, morta-

lem, er hac ad aternam Gloriam via.

It is Pliny, who after he had well wandered through al fectes of Philosophers, describing the essence of God, pronounceth this goodly sentence: That the greatest divinity is to fee a mortall man oblige his like, and that it is the shortest way to arrive at eternall glory. We also fee in the Canticles, the hands of the Spouse, compared to golden globes, which in them hold the fea enclosed, Manus eius globi aurei, pleni Mari, where our translation beareth, Manus eius tornatiles aurea, plena Hyacinthis. These hands are of gold, to denote to vs the munisicence of God by this Symbole of Charity; his hands are globes made round, there is nothing rugged, clammy, or bowed, but they are fmoth, neate, polite, to powre, without stay, good turnes vpon men, they all wayes empty themselnes, and are allwayes replenished; for they are filled with a fea of liberality, which never will be exhausted. God then having bounty so naturall, and intrinsecall in him, will needs see it thine in his servants, and therein establisheth saluation; and perfection. Which admitted, who feeth not (O you Rich Men) you have a particular obligation above all others, fince God hath elected you to be the stewards of his goods, the messengers of his fauours, and the conduit of his liberality. Religious men, who have given the tree, and the fruite all at once, have nothing more to give. The indifferently rich are ordinarily full of appetites, and produce no effects.

Cant. 5.

You have power in your handes to discharge the dutyes of all the world; you have met with the Philosophers stone: you have the bookes of a heavenly Alchimy in your coffers; you have a golden rod, which can turne the durty pelfe of India into celestiall substance. Confider, what greater tyes of duty can you have, what more pressing necessity to be perfect, then to have the instrument of perfection in your full power. Perswade your felfe no longer, that riches are impediments of glory, and faluation; this vnhappinesse proceedeth nor, but from corruption, and ill custome; if you take them on a false Byas, they are of lead, to drench, and drowne you: if on a good, they are fethers, to beare, and lifte you to heauen. Prophane Story maketh mention; of one Sefo-Stris King of Ægipt, who triumphatly rode in a chariot drawne by Kings, so was he swolne with the successe of his prosperityes : It was to take the way of Hell in the chariot of pryde, fo to triumph; but you may in the chariot of Charity, all glittering with gold, and filuer, harnessed out with poore men, ech person whereof representeth the soueraigne King (who rayseth all imperiall (cepters) take the right way of paradife, and that by the meanes of riches. Then judge, whether they lead to true felicity, or no. Si ista terrena diligitis, vt subiecta diligite, vt famulantia diligite, vt munera amici, vt beneficia mediat, domini, ot arrham (ponfi. If you loue thefe terrene things, you do well; Loue them boldly, as the objects of your glory, as the instruments of your faluation, as a guift of your friend, as a benefit from your Maister, as theearnest peny of your Spoule, as the pledge of your predestination.

Motine V. Perfections of the Body.

T is a lamentable misery to behold, how finne hath so peruerted the nature of things, that it not onely giveth ill, vnder the apparance of good, but also sometymes, euill effeets to that which is good. Behold for as much as concerneth the perfections of the Body, (not speaking here of health, or strength, wherwith the Great ones are not allwayes chiefly endowed) beauty, grace, or garbe, which seeme to be more con-naturall to them, it is so cryed downe by the corruption of manners, that one knoweth not what apt place to give it, eyther a-

4. 15. de Ci. mong things good, or euill. Saint Augustine speaketh wit.c. sa. with indifferency in these termes, Pulchritudo corporis bonum Dei donum, sed propterea etiam id largitur malis, ne magnum bonum videatur bonis: Not onely the writings of Saints, the most religious, and austere, haue made great inuectiues against beauty, but euen those, who at other tymes have with passion prayled it, condemned it, as

soone as they became wife.

1. 6. de re-

Petrarch that worthy spirit, after he had adored a humed.dial . mane beauty, doth fodainly cast downe the aulters therof vnder his feete, and disauoweth in ripe age, that which foolish youth had made him too vehemently comend. For what fayth he not, in his booke of the vanity of the world, which he entitleth the Remedyes of Forrune? Habes hostem tuum domi , delectabilem , & blandum: habes raptorem quietis, tortoremá, perpetuum. Habes materiamlaboris oberrimam, discriminum causam, fomentum libidinum,

dinum, nec minorem quarendi odij, quam amoris aditum. Habes laqueum pedibus, velum oculis, alis viseum, superficie tenns fulget decor, multa fadag, tegens, & horrenda, lenissima cu-

tis obtentu, sensibus blanditur, & illudit.

You which establish your glory, in the beauty of the body, know, you have an enimy vnder your rooffe, and which is worse, a flattering, & with-delight-tempting enemy. You harbour a thiefe, who stealeth your repose, and tyme, two the most pretious things of the world. You lodge an executioner, who allwayes will hold you to the rack, & torture. You entertaine a subiest of toyle, and affliction, a motiue of warfare and contention; an incendiary of sensual appetite, which is no lesse capable of hatred, then loue. This deceytfull beauty putteth a snare on your seete, a veyle ouer your eyes, & birdlime on your winges. It is a superficial grace, which courreth with the smoth delicacy of the skin, loathsome & horrible stenches; so with her poyson charming the drunken Senses.

Another fayth, it is the Nurse of love, the spurre of sinne, and that vertue lodged with beauty, hath alwayes a slippery soote, as being in the house of a daungerous hostesse. Saint Chrysostome in a Homely, which he made upon the vayne beauty of Women, hath delicate observations, not being able sufficiently to admire the sottishnesse of those cold-starued Amorists, who hasten to roast themselves in the ashes: (xin, invalues to riges.) Notwithstanding all these sayings of wise men, we must affirme, that beauty, and gracefull comely nesse of body is a great guist of God, able to do infinite good, when she once holdeth correspondence with sincere vertue: and therefore she rather ought to be esteemed among the motiues of well doing, the the instruments of mischiefe, it be-

it being vnreasonable to condemne, a benefit of God the Creator, for the abuse of men, since no man blameth the candle that clearely burneth in the house, though

butter flyes findge theyr winges in it.

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For proofe wherof, I will produce three reasons only, which seeme to me forcible inough, to conuince the understanding of wisemen, and euidently declare to them, and those that are endowed with corporall beauty, the iniury they do to God, when they abuse the beauty of the body, to the hinderance of the foule, and dragge the guifts of God along in the dust. First it is vndoubted, that to attribute the worke of corporall beauty, to any other originall, then that of the wisdome and goodnes of God, were to Apostatize from Christianity, and to ranke himselfe among the Manicheans . God necessarily approueth beauty, fince he himselfe is the Authour therof. He hached it in his bosome, as light in the East, and distributively fowed it, vpon all the creatures of the earth, as the rayes of a bright day. Man hath beene from the beginning, the best provided for, since God hath made him (as it were) a Scutcheon, whereon he hath pourtrayted all the tytles, of the most excellent beautyes of the world. Origen fayth, he is fay re, as the firmament, which we see enameled with so many starres, that resplendently shine, as torches lightned before the Altar of the Omnipotent . S. Chryfostome , that the Angells are the morning starres, wherof mention is made Chrifoft.in in Iob, who incessantly prayle God, and men are the Euening starres, fashioned by the hand of God with the

same beauty in proportion, to do the same office. And S. Amirose, that God the Creatour, for a singular testi-

mony of loue hath graunted to man, the same gracefull

habiliments, with which himselfe is garnished, al which

Vocauitq: Deus coelum firmamentum. Gen.

10b. 12.

In verba.

Amb. de dign. hum condit.

are nothing but beauty: Quamaior dignitas, quam ijsdem hominem vestibus indui, quibus ipsemet Dominus; iuxta illud:

Dominus regnauit, decorem indutus est.

Behold, whether this be not highly to rayle the me- L.de excella rit of beauty? I add heereunto also, two confiderations hom. very pertinent, which Fauorinus hath iudiciously obferued, in the booke he composed of the excellency of man: that is, the Creator, who hath given beauty to man in proportion, hath by the same meane impressed in his hart, a loue so tender, that every well-vnderstanding man, would rather defyre to be reduced to nothing (an estate, which some haue lesse accounted of, then that of the damned)then to be translated, according to the imaginations of Pythagoras, into the forme, and figure of some vgly, & monstruous beast. The other reason is , that the wisest Nations (as he observeth) detesting the beastlynesse of those, who have clothed the Divinity in shapes of beasts, have made expresse decrees, forbidding all painters, grauers, and Image-makers to represent God in any other figure, then of man. And the reason they give is very admirable: for you would say if you heard them, they had already some knowledg of this great alliance, which should be made betweene the divine, and humane Nature. Oib co piaixxo, oidi of-रेक्ना, बेरोरे के कार्र के किया जिल्ला का कार्य , कार्द वीवक्ष्याची देश व कार्द के के के साम का माना वार that God was not a louer of horses, or birdes, but a true louer of men, and that he was much pleased to be conversant with those, who were most vertuous, & capable of his presence. Ponder with your selfe, if this beauty, which God from the infancy of the world hath fo carefully lodged in man, ought not to be esteemed an important thing, and a strong motiue of Vertue?

For the fecond reason I say, that God making vse of

ueth the nature thereof, for neuer doth he purposely vse

things vnlawfull, to make the greatnesse of his councels, and workes succeed. Now it appeareth, that he often times hath chosen beauty, as an instrument of his wonders, a lightning flash of his power, a bright torch of his victoryes. As when he was purposed to stay the violent streame of Holofernes armes, he could with an Omnipotent hand have touched the rocks, and made men to rulh out in armed equipage; yet notwithstanding without stretching his hand to any other miracle. herayfed the beauty of a widow, to triumph ouer the flourishing legions of the prime Monarch of the world, and himselfe added, a certayne ayre, or gracious garbe of attractive parts in Iudith, to surprize this barbarous commaunder, drunke with loue, and wine, in the snare Zudith 10. of her eyes. Dominus hanc in illam pulchritudinem ampliauit, vt incomparabili decore, omnium oculis appareret. He fought with the selfe same engine, with the same armes against the proud, and insolent Aman; and then when he was ready to commaund the throates of infinite numbers to be cut, as sheep marked for the slaughter, God puta frayle beauty into his head, which made him leape from the height of Fortunes wheele, to the strangest calamity that may be imagined, and changing in an instant King Affuerus from a Lyon into a Lambe, confirmed the fafety, and liberty of her people. Would you have greater proofes, of the estimation, which God maketh of beauty wedded to vertue, then his affording it so glorious triumphes? The sonne of God, hath he not confecrated the fame in his owne most illustrious perfon, and in that of his most holy Mother; whom aunciet

tradition, joyned with the interpretations of the Ea-

thers,

Efter 8.

Motive V. Perfections of body.

thers, ypon the Textes of Scripture; shew to have beene endowed with an admirable grace, and fingular beauty to serue euen as an Admant to captinate hartes, and sweetly raunge them vnder the yoke of the Ghospell? I Pedagog. am not ignorant, that Clemens Alexandrinus supposed cap. 1. our Saujour was willing , purposely to deprine himselfe alexes of corporall beauty, as from the possession of riches, the after fearching out in all thinges the greatest lowlinesse; but in this proposition he hath grounded himselfe vpon a passage of the Prophet Esay, which describing the Sauiour of the world in the day of his passion, layth: Vidimis 1/4. 35. 2. eum, & nonerat aspectus: we have seene him, and he had neyther fauour, nor beauty. This foundation is ruinous, and this Author doth no otherwise, then a painter, who to represent the Moone in her proper nature, should delineate her in her Eclipse.

Other Authors, grounding on this passage of the Pfalm.44. speciosus forma pra filijs hominum, assure vs, our Saujour hath expressely selected for himselfe an excellet beauty of body, and a supreme grace of speach. Nice- Niceph. L. phorus relateth certaine lineaments of his stature, colour 1. 640. and proportion of his members, which he drew out of antiquity, in all parts louely and specious: and S. Epiphanius, speaking of the beauty of the Bleffed Virgin her felfe, fayth the was Maiefty it felfe, our Praire. Judge, and behold, if God voluntarily despoyling himselfe of honours, riches, and greatnesse of the world, to give vs an example of humility, would not with flanding fanctify beauty in himselfe, and his Mother, what value you ought to fet vpon this heavenly guift, and whether it

Moreover I affirme, that the Creatour hath not only cherished beauty, but hath likewise held in account

be lawfull for you to prophane it with ordure?

wonder, that in Exodus, he commaunded Morfes to

glasse in the other, and that the Hebrew-women afterward apeared in the defart in the same maner. But God, who would shew the spoyles of Egipt were reserved for his greatnesse, caused the to lay aside these mirrours, to consecrate the vse of them in his owne Tabernacle. The Hebrew Interpreters, yield another reason, to wit, that the Ifraelites feing themselues to languish in Egipt in the fetters of a painfull bondage, had resolued to abstayne from the act of Mariage, that they might get no children, to inherit theyr mifery . But God who intended another web, differet fro that, which the thoughts of men were weauing, stirred the women, who tricked, & adorned themselues so well with these Egiptian looking glasses, that they enkindled the Chast loues of theyr husbands, buryed vnder the ashes of their seruitude, to produce a posterity, by helpe whereof the Nations of the earth should be blessed. And this action of the women so pleased Allmighty God, that he afterward caused these mirrours to be placed in his Tabernacle, which they had vsed, to grace this beauty, that had

46 the instruments employed to the service therof. It is a

make a brazen bason, with a foote to beare it, for the washing of the Priests, and to furnish, and adorne it with mirrours of women, who kept (as it were) Centinell before the gate of the Tabernacle : Fecit labrum aneum cum basi sua, de speculis mulierum, qua excubabant ante ostium Tabernaculi. To what purpose was it to fasten Zoph.Cy- these mirrours in a holy place, to this sacred vessell? Theodoret, S. Cyrill, and Procopius obserue, that the Egiptians went to the facrifices of Iss, clothed with a linnen garment, holding a scepter in owne hand, and a looking

Exod. 13 Theod, in catens. ril. de [pir. Cor Verit. l. 9. Procop. us Exod.

> beene the cause of so much good. It then being so; see you

Motine V. Perfections of the body. you not, God hath made himselfe a fauourer, and a protector of corporall beauty; who then dare to condemne it? In the third place I add, this Commaunde, which beauty excerciseth over hartes, is not a thing dew to humane forces, to the end that nature become not ambitiously proud; it is God, who (as it were) imprinteth with his finger ypon the forheads of men, & especially of Great ones, the beames of grace, and maiefty, to make them more reuerenced of the people; which he doth to excellent purpose; but the Creature sinisterly abuseth the guifts of the Creatour.

Maximus Tyrius fayth, that a fayre soule in a fayre body, is as a river, that windingly creepeth with many. wauy-turnings within the enamell of a beautyful meadow, ποταμού κάλλος λαμώνι επιβρίον, and rauisheth the whole world with the admiration of it's excellency. A braue Orator, in a Panegyrique he made of Constantine, who was on of the goodlyest princes of the earth, fayth, that Nature was fent by God, as a gallant Harbinger, to compose a body for him, suteable to his great spirit, as a stately house to have a beautyfull Lady in it; and that onely this exterior forme made him to be loued, and esteemed of all the world, no lesse then a God descended from heauen.

Te cum milites vident, admirantur, & diligunt; sequentur oculis, animo tenent, Deo se obsequi putant, cuius tam pulchra forma eft, quam certa divinitas. Which is also much more admirable in the other fexe. How many Monarchs, after they had with horror terrifyed the world, have beene feene to become tributaryes to a mortall beauty, captimes to theyr flaues? and how many to buy out theyr bondage, have yeilded at the feete of filly women, to do feruices, and commit follyes vnworthy to be remembred

bred on paper. Bersabee? was neyther a lyon, a Goliah, nor a Saul, yet notwithstanding with a glaunce of an eye, she powerfully quelled him, who tore Lyons, trampled Goliah vnder seete, and resisted all the armes, power, and

legions of Saul.

The Philistines, found not cordes strong inough to bind robustious Sampson in; yet Dalila allready had captiued, and fast tyed him, with one hayre of her head. Salomon had a hart, as deepe as the sea, yet women found the bottome of it. It is a wonder, what Pithagoricall transammations this beauty of body maketh, which causeth it to be acknowledged & esteemed every where, a true tyranny without an executioner, as Carneades callethit.

Carnead, apud Lactant.

> Doubtlesse the impostures, the sinister intentions, the vnchaft loues, the abuses, which are affixed to beauty proceed from the fleights of Sathan, and the depraued will of man but the luffre, and commaunding power thereof, is the reall guift of God, which operateth that, in humane bodyes, the Sunne doth in the clowds, to forme a Rambow in the heavens. Ladyes, thinke heereon, you, to whom God hath imparted this grace, this delicate composition of body, whether it be not a great motiue to you, to serue him well, and to imploy it wholy to this glory. You shall be accountable for your beauty in the ludgment of the omnipotent, euen to the least hayre of your head, if you harbor an ill hostesse in this goodly mansion, which God hath builded for his fernice, a wicked soule, an vnchast soule; if you make glorious vaunts of borowed coyne, of a fading flower, the spoyle wherof Time, Age, Sicknes, and Death will divide betweene them: If you display a scandalous nakednesse, to kindle the fewell of lustfull affection: If you feeke

Motive V. [Perfections of body .

feeke the courtship, and vnlawfull loue of men, with a guift, which is not yours. If you so often consult with your looking glasses, and take so much payne gaudily to dresse, and attyre your selues, for a meere vanity, which you turne into an absolute profession, you shall be the

markes of the wrath, and vengeance of God.

This great Iusticier, will suffer this malediction pronounced by the Prophets, to fall vpon you; That your carcasses shall one day be drawne out of theyr tombes, shall be shewed to the eyes of heaven, and to the rayes of the sun; and it shall be fayd: Behold the bones of them, who heretofore have boafted the frayle beauty, of a litle white skinne spred ouer these corrupt impurityes! Wormes and serpents now triumpth thereon, as in a towne taken by force, the bodyes are a prey of putrefaction, and the foules have hell for theyr tombe. O what a Cataffrophe is this? Preserve your beauty for God, men loue it, as the hunters the flesh of the bore, but God cherisheth it, as his Temple. Handle the matter so, that all the extent of the reputation, and power thereof, may be limitted to the feruice of its Creator; it shall have commaund sufficient, if it obey him that created it. A good Author relateth, that a strog towne debaushed, was heretofore reformed by the beauty of women, who feriously addicting themselues to vertue, neuer beheld any of all those with a good will who required them by the way of lawfull mariage, who had not first ranged themselues in the liftes of deuotion, and piety. This was an effestuall meanes to extirpate vice, and gloriously advance the standart of perfectio; in such fort, that in short tyme the face of the Citty was seene to be chaunged. Practise the same, and God will bleffe your beautyes, when they shall offer all theyr homage to his Aultars.

G

VI. OMOS

VI. Motive. The Spirit, or Soule.

HE beauty of the body, compared to that of the foule, is but as a candle in comparison of the funne. All the greatnesse, Empyre, and Signory of man, doth only flow from the excellency of the foule, as a streaming-brooke from the fountayne head. If the body be a fayre shell, the soule is the pearle, if the body be the lanterne, the foule is the light; if the body (as Saint Ambrofe layth) be the triumphant chariot of the peaceable Salomon, the foule is the Queene, which fitteth thereon, to guide, and gouerne it: If the body be, as the greene mosse of some sea-neighbouring rocke, the foule is the diamant, which within hideth it's luftre.

It is the well beloued of God, which is fallen from his mouth into this mortall prison; It is it, which aduantage-oully is marked with his stampe, and Image; It is it, which beareth the rayes, the exterior lineaments of this great Maiesty; It is it, on which the Creator hath diftended his royall purple, as is layd in the prophet Ezechiel: Expandi amictum meum super te: And this Royall garmet, is no other, then a collection of all the perfections of creatures, contracted in the soule of man, as the figure of the world would be, in the circumference of a Ring. And as heretofore Aaron the high priest of the old law, bare vpon his robe, the whole world embrodered, and heightned in Goldsmiths worke; in the same manner our Soule, beareth in it's liveryes, all created excelleneyes, which are most lively representations of the perfection Motive VI. The Spirit, or Soule.

ction of the Creator. The seauenty Interpreters in the forealleaged place of the attyring of the foule, called it by the word Telxarion, which is very obscure; our tranflation foundeth it, a thin, and flender garment: Induite Subtilibus. Origen deriueth it from the Greeke word 1013, which fignifieth the hayre (as it were) faying; that this habit of the foule, is an attyre, wouen with most fine hayre, and fo fubtile, that the most strong, and sharpened fights cannot penetrate the contexture.

Fayth teach vs, it is a substance, which is not substance of elements, nor substance of God, but a substace created of nothing by the word of God, reasonable, intellectuall, spirituall, alwayes active, alwayes linely, fo capable, that nothing, but God can replenish it. He that will know more, then the eternall wisdome hath reuealed, and will not believe it immortall for his glory, shall

feele it immortall by the eternity of punishments, fayth August.de Saint Augustine. Si credit, immortalis eft ad vitam, fi non lymb. 1.3.

credit, immortalis est ad pænam.

It is not my present purpose to speake neyther of the excellency, or immortality of the foule, having fundamentally treated these Questions in other difcourses; I only speake so of this part of the soule, which we commonly call the Spirit. It is vindoubtedly true, that all men have one foule of the fame kind, but very different in their functions, and qualityes. In some this their foule seepeth perpetually in flesh, and fat, and abideth as a sword beset, and garnished with diamonds, alwaies sheathed in a scabard of straw & morter, without a stroke striking; all we can do, is to find some sparkling glimmers of common sense and reason therin; In others this foule glittereth, and twinkleth from its most tender yeares, afterward it penetrateth the clowdes,

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clowdes, and diueth into bottomlesse Atysses with great promptnesse, feruor, and viuacity; and that is called the spirit, which ordinarily we behold in great, and noble men, excellently well thereunto disposed for they are for the most part docible, intelligent, capable: from whence I draw a great motive of the obligation, they haue in this point ferioully to dispose themselues to vertue. Constantine the great heretofore made a law, by which he forbad, to adorne the Country, to the preiu-

dif.

Conflit lib. dice of the citty. Si quis post legem hanc, ciuitate spoliata, or-6. C. de a. natum, hoc est marmora, & columnas, ad rura transtulerit, prinetur ea possessione. If any body after the publication of this law, be found to transport the ornaments of Cittyes, to wit, the Marbles, and Columnes, to Country dwellings, let him be depriued of the possession thereof. Out alas! Our soule is the Citty of God, garnished with so many fayre embellishments, titles, Tropheys, so many triumphant Arches, so many graces, yet not withstanding (O Noble men) it often happeneth, you forfake the citty to build in the country, to leave your foutes barren, languishing, bare, and naked, whilst you in the meane tyme stretch all your finewes, all your veynes to the decking, and easefull commodityes of the body. You deserue to be depriued of your postession & inheritance, fince you manure it fo carlefsly.

I will onely propose two, or three before you, to demonstrate, how vnworthy a thing it is to apply a noble spirit to trifles, and sottish toyes, which easily may be

proued, but not sufficiently commiserated.

First, it cannot be denyed, but that every thing, which exceedeth the limits of his owne nature, thereby becometh very irregular: we see all the elements, plantes, heaftes, and all creatures of the world, do constantly Motine VI. The Spirit, or Soule.

hold the ranke, which God the creator appointed them; the fyre allwayes retayneth it's heate, the water though it be boyled on burning coles, returneth to it's naturall coldnesse. Hony assumeth not the nature of wormewood, the Lyo playeth not the Ape, nor the Eagle becometh not an Ofrich, to trayle her winges on the ground. Now so it is, the nature of the spirit, how much the more noble, & elate it is, so much the more it ought to transferre it selfe to the consideration of things divine, to wit, from whence it commeth, whither it goeth, what within it felfe it a teth. Hoc habet argumentum dininitatis Sua, quod illum dinina delectant, nec vt alienis interest fed vt This is (fayth the Oracle of Roman philosophy) an in- Senec prafallible marke of a diuine spirit, when it pleaseth it felfe fat. 1. 1. to discourse of things divine, and is entertayned in Quaff. these contemplations, as with her familiar, and peculiar affayres. Judge then, what indignity it is, to bury this Vigour, and light of the spirit, which God so freely hath communicated to you, in friuolous employments, and perty fopperyes, which discolour the lustre, and honour of your name. What a shame it is to say, this soueraigne hand hath moulded man to be the King of creatures, & he betraying his nature, maketh himselfe the comedian, the mimique stage-player of all creatures, acting all fortes of personages, but the good, and that which it's owne excellency is obliged vnto; which verily is the same the great Tertulian deplored: Homo omnium flagi- Tertul de tiorum actor, non tantum opus Dei, verum etiam imago est, & fpect.c. ... tamen corpore, & Spiritu, à suo desciuit in Stitutore.

Yet that seemeth more tollerable, in persons who are not eminent, neyther in noble extraction, instruction, nor spirit; but Great ones, whom God hath created, aduantageously to transcendall others, and who should

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liue, and converse amongst men, like Angels, to play the hogges, and Monkeys, abasing themselves to (I know not what) kind of Childishnesse of Spirit, and to a life corrupted with the curious delights, and voluptuousnesse of the body: consider (I pray) whether this be not a thing as vnreasonable in it's owne nature, as prodigious in the effects?

Secondly, it is to do a great wrong to ones felfe, to live in such fashion; it is a meere frenzy, which is not made probable to any man, but by the multitude of mad men. See you not very well, that to employ some rich and precious instrument, to a base, and sorrie vse,

is an act of a man who hath loft his wits?

If you fee a great Monarch imploy his purple Robe to ftop an ouen with , and his scepter to shake hay you would cry out you it; and yet the foule, which God hath given you, incomparably more precious, then the purple, and scepter of Kings, you suffer to wallow in the filthes of flesh, you apply it to perpetuall idle discourses, to vanityes, quarells, and reuenges. Is not this wholy to abuse the guifes of allmighty God? It is sayd, Nero tooke delight to dig the earth with a golden spade, and when there was question to cut the Ithmus of Corinth, a defigne which long tyme troubled his brayne, he went thither led on with muficall violines holding in his had this golden spade, with which he began in the fight of the whole world to breake the ground; a matter which feemed ridiculous to the wifest liuing in that age. For my owne part, I find it very strange, that a noble spirit should amuse it selfe in things friuolous, and impertinent; for to dig the earth with gold, was to bring back gold to it's fource, fince it first sprang from the entrayles of the earth. But for a heauenly spirit to delve in ordure

Mufon di al. de NeMotive F.I. The Spirit or Soule.

dures, franches, and dunghills, this is it, which is wholly

inexcufable, especially in the Nobility.

In the third place I fay, that fuch manner of proeceding is manifest facriledge, for two reasons; the first is , it retayneth wickedly , & traiterously a thing facred, for a prophane vie. Saint Augustine in an Epifile that he wrote, to Licentius, a young man of a noble spirit, which he a little too loofely abused in the vanityes of the world, presseth this argument in these termes : Si calicem aureum innenisses in terra, donares illum ecclefia Dei. Accepisti à Deo ingenium spiritaliter aureum , Cr ministras inde libidinibus d'inillo Sathana propinas reipfum. Aug. Ep. If by chaunce you had found a golden Chalice in the ad Licente freetes, you would take it from the ground, and make offer thereof to the Church, other wife it would be afacriledge, God hath given you a foule all of gold, forexcellent it is fo delicately purified, and you vieit, as an instrument of sensuality, & make of it a wessell of abhomination, wherein you prefent your foule to Sathan, as a facrifice. Feare you not the anger of God?

The other reason is, you not onely with hold a veffell confecrated to the service of the Omnipotent, but you attempt, vpo the Image of God himselfe. This fayre spirit, which he hath given to you, as the flower, and quintessence of your soule, it a true character of the divinity, and you hasten to prostitute it to publique infections. Remember I pray, it hath beretofore been held a capitall crime to cary the Emperors picture into a place. vadecont, or vacleanly : and expressy Paulus a man of eminet quality, as one who had beene Pretor, was accufed, and profecuted as criminall vnder Tiberius, for that he tooke a chamber-pot into his hand, hauing a ring on bunf. 1, 34 his finger, graved with the Emperors forme. And can c. so.

figure, but the living Image of your heavenly Father into the impurityes, and pollutions, which your exor-

17.

bitant passions extrude, as the scummy froath of folly? Is not the blame most formidable, which God by the mouth of the prophet Ezechiel pronounceth against an vngratfull foule in fuch manner abandoning it felfe: Ezech. 16. Et tulisti vafa decoris tut, de auro meo, atque argento meo, & fecisti tibi imagines masculinas, o fornicata es in eis: o oleum meum posuisti, & thymiama meum coram eu? Ingratefull, & wicked, as thou art, thou then hast dared to take away, the most pretions vessels framed of my gold, & filuer, to make masculine Idols, and so to satisfy thy fornications: Thou haft caused my oyle to burne, and incense to

> What ingravitude is like to this fame? Alas, what Idols are daily made of the gold, and filuer of God, when fo many braue spirits are imployed to figure Chymera's, and monsters in theyr owne fenfuall wills? what oyle burneth, and incense smoketh before the divels Aultar. when fo many tallents, fo many perfections, are vnpro-

fitably wasted in vice, and vanity?

Imoke before theyr Aultars?

In the meane tyme, the 7. Canon of the Apostles excommunicateth those, who onely beare oyle to the lewes Synagogue, or the Paynims Temples. Si quis Christianus oleum tulerit ad sacra Gentilium, vel synagogam Iudaorum fe-Stis ipsorum diebus, aut lucernas accenderit, de societate pellatur: and in what account shall we hold the Christians, which make a perpetuall facrifice of all the facultyes of theyr foules, to the corrupt vices, and follyes of the world?

Wife men affirme, that beside the fyre, which shall deupure the bodyes, and foules of the damned for euer,

there

Motine VI. Spirit, or Soule. there is a Hell of science, and conscience, which shall particularly torment those, who have beene endowed. with a generous spirit, and have ill imployed it. When Adam opened his eyes, to fee his nakednesse, his spirit, and knowledge served him for a keene knife to transfixe his foule, his ignorance in that kind was a great part of his felicity. What disastrous misery shall then befall those vnhappy spirits of the damned, when they shall know theyr abilityes, all the good things they might haue done, and all the ill they haue done, allthough all the flames, and tortures should surcease they would find theyr Hell, even in theyr owne knowledge, in the eye of theyr science, and conscience'It is of this eye, S. Bernard Speaketh. Nullus mole Nior oculus cuique, suo; non Born. 1. a. est aspectus, quem tenebrosa conscientia suffugere magis velit, deConsidera minus possit. Ponder heereon (O Noble men) whether this motiue menteth not to be feriously considered. Hell vomiteth vp braue spirits, who after they have served for instruments of vice, are now become the food of flames. Augment not the number. The knowledg of God, of ones felfe, and the Hudy of vertue, is a fayre employment of a noble spirit, wherin man cannot be too ferioully bufyed, nor more fruitfully.

VII. Motine.

Courage.

Fall these motiues before alleadged, which ferue, as a spurre to the Nobility , feriously to imbrace perfection, I fee not any compara- Ariff. ; ble to Courage, which is a force of spirit, co. Ethic. 5. fifting in two principall points, as Aristotle, and S. Tho- 134

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mas observe, to wit, to vadertake, & endure great things with judgment, and by the excitement of honesty.

This Courage among all the excellencyes of the foirit, is powerfull, elate, ftirring, and aftonishing; and very well S. Ambrofe compareth it to the river Tiers , which among all streames, hath his current most swift & violent, fo, as with an vnrefiftable imperuofity, he combatteth, & surmounteth, all obstacles opposed against him. Thus, (fayth he) Courage flyeth thorough perils, breaketh throngs, and workes it felfe a passage thorough a world of contrarietyes. Quodam cursu rapido, resistentia quegaranfuerberat, nec aliquibus cur su eius impedimentorum baret obstaculis. This courage is an Egle, which confronteth stormes, a Lyon which opposeth all violeces, a Diamond which neuer is broken, a Rock which scorneth waves, an Anule which relifteth all the strokes of the hammer. It is a thing , which with admiration , rauishoth heaven, & earth, to behold in the floth, of a frayle, and feeble man, a spirit to make tryall of all accidents. which is amazed at nothing, which furmounteth all difficultyes, and who would rather cast himselfe into the gates of hell with vindoubted loffe of body, then into the least suspicion of remissinesse.

This striketh the spirit with admiration, and be it eyther in military actions, or civill, Courage is highly valewed, though successe alwayes answere not good enterprises: enemyes most cruellare enforced to admire a valour, and force of spirit, that neuer bowed vnder an cuill, which it hath not beene able to vanguish .

The history of Herodotus relateth, that one called Callimachus in the battayle of Marathon, being found by the Doce Kan- Persians stuck all ouer with arrowes, like a hedge-hog, flanding boult-vpright amongst a heape of dead bodyes,

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dyes, as if he had beene vnderpropped by the counterpoyle of the same arrowes, they were to astonished, with the dauntlesse valour of this dead man, that they held him, as Immortall.

Neuer hath Sences so demonstratively shewed the Sonce de strength of his eloquence, as in praying the Courage of Const. Sep. Cato. This man (sayth he) hath not opposed, nor fought with sauage beastes; it is for hunters: He hath not pursued monsters with fyre, and sword: He lived not in an age, in which it was beleev'd, that a man supported hea-

uen with his shoulders.

Behold why he was not esteemed, as a Hercules, nor as an Atlas, who notwithstanding hath fought with greater monsters, then Hercules. He hath caryed another manner of burthen, then the fabulous Atlas: He alone hath combatted against ambition (a Monster of many heads) against the vices of a degenerate Citty, & which daily like an old house, was finking with the excesse of weight. This incomparable man, hath supported the Romane Common wealth, as long, as he could; yea euen when it fell into the Abysse of a thousand lamentable confusions, he yet held it vp, with a hand prompt, allwaves ypon the brinke of the precipice; and not being able longer to vnderprop it, ouerborne as he was by the violence of mischiefs, he chose his tombe in the sepulcher of his country. Sterit felus, & cadentem Rempublicam, quantum modo vna retrahimanu poterat, retinuit, donec vel abreptus vel abstractus, comitem fe ruina din sustentata dedit.

What greatnesse, what Maiesty! vndoubtedly Courage hath so much lustre, and glitter, that obstinacy it selfe, which is a vice, in all things else very harsh, and rude, being clothed with the mantle of Courage, fin-

deth much reputation amongst men.

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Now this generosity, of which we speake, is a faithfull, and an inseparable Companion of true Nobility.

Dien Chri. All great men ordinarily have a courage very high and follows. 4 even as certayne brave Lacedemonians were borne from theyr mothers wombe, with a launce, pourtrayed, and characterized vpon theyr skin; in like manner all Noble men, seeme to bring magnanimity, and resolution into the world from the day of theyr birth. This might be a meruaylous motive to lead them in a strayght direct line to great, and valiant actions, were it not, that the evill spirit, instantly spreadeth a filme over theyr eyes, and makes them feele impressions of meere sluggish-

nesse, vnder the false veyle of Courage.

Two things (Onoble men) will make you exactly accountable, before the inflice of God. The first, to abase this guift of Courage with vanity; the second to defile it with cruelty. The one holdeth of childifinesse, the other of barbarisme. What can one imagine more weake, and childish, then to have receyued a Courage from God, capable to conquer heaven, and to employ it in petry fopperyes, wherein the thought's better part, and the dayes actions are wasted, to court a Lady, to gourmandize a banquet, nicely to quarell vpon the interpretation of a word, to sucke vp wind, to feed a fond curiofity with others affaires, to buy plumes of feathers, to censure mens apparell, to addresse himselfe to dauncing, to play at dice, to hold a racked in a Tennis court, to play the Buffon in a feast, to ytter a secret, to forge a Calumny, to enuy one greater then himselfe, to despise equalls, to bafflle inferiors, and a thousand other such like exercises, which are the rust, and moth of the spirit? Behold into what these braue Courages, which should plant the Flour-deluces in the East are dissolved. Is not this

this a shame? Is any thing more punishable, then fo to abuse the guifts of God? Is it not a goodly thing to behold in Poets, a lupiter, who hath fortaken his fiery Chariot Philoft in and winged horses, letting all goe at randome, in the case meane time to buly himselfe, in paynting vpon the cloudes, sometymes Goates, Apes, and Centaures?

Behold what great men do, when forfaking the duty of their charges, and the obligation of their profeifions, they vilify themselues in inferior actions, bestowing therein a great part of their tyme, and (as it were)

theyr whole spirit.

Vanity would also be more tollerable, were it not, that it chaungeth into cruelly, which is apparant, in the beaftly quarels, and bloudy Duels, that transforme the nature of men, into a brutishnesse absolutely sauage, & tyrannous. We must draw Iron out of the entrayles of the earth to make it (as it were) first to blush with shame, before it be ruddy with bloud, to see it selfe imployed to such a vfe, to behold it selfe sharpened by the handes of men, to cut, and transfixe men; Differences must be determined with the losse of life.

These miserable creatures, sometymes for the interpretation of a word, sometyme, through promptnesse of spirit, prouoke one another to fingle Combat, they lenda letter of Challenge, the place of meeting is appointed, they choose God-Fathers, as if they would make a baptisme with a sacrifice of Furyes, they procure Seconds, who well fee, that to go vpon cold bloud, to hazard theyr flesh, in an vnhappy combat, against a man that neuer hath offended them, nay nor knowne, is a fublimity of folly; notwithstanding, on they go, tyrannically led a long by the lawes of vayne honour, which hath no other foundation, but the fottish brainfick folly

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of men. All of them have for the most part, more outward shew, then malice; they harts tremble with cold feare in the confideration of the perill, to which they expose themselues, yet theyr lips leaue not to found vainglorious Branado's . They feeke out folitary places like Sorcerers, and fometimes they go by moone-shyne to act this hatefull outrage, not feing at all, that God beholdeth them, with as many eyes of vengeance, as the firmament hath starres. At the end of all this, they thinke to do an act full of courage, & most heroique, & manly. What shall we say heer that this passion is a rage more then brutish, which hath for enheritace the death of the body, the eternall, and irrecoverable loffe of the foule, the ineuitable anger of God, the indignation of Kings, the thunder of lawes, the execration of the iuft. the malediction of heaven, and earth? No, this is not it which I now intend to speake: for seing I treat of generosity, which obligeth the Nobility, first to Almighty God, who gueth it; fecondly to vertue, which feeketh it, as a most necessary instrument, I must shew that in this action of Duels, pretended to be alcourage, there is nothing leffe then Courage in it. And although they should not be lyable to the vengeance of God, for being infringers of lawes, both divine, and humane, by this detestable maner of proceeding; yet they would be ever greatly culpable, to hold, & defyle in this abiect humor, and remisse spirit, the guift of courage, which is particulerly graunted to them, out of the treasury of heaven.

I know not, what falle spectacles are clapt ouer the eyes of the Nobility, by the spirit of lyes, forged in the shop of Hell, which oftentymes maketh them to take glasse for diamond, and a Kestrell for a Faulcon. Yes verily, you have a certayne bird in the mistery of Faulcon-

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ry, called the Hobby, which hath coupled with the race of Faulcons, Golhawkes, and Sparhawkes: Yea this wretched bird doth also mixe with the Baker, and Lanares, the flyeth after the Faulconers, and houering ouer the field, if the dogges spring some little bird, the sowceth vpon it, making boasts over this feeble creature, seing the hath neyther harr, nor resolution to grapple with

the great ones .:

Iustly heerin behold, the modell of a Gallant, who maketh profession to present the letter of challenge, to call others to Duell, he hash degenerated from true Nobility, and reall Courage, which is produced in goodly. and greatactions, vndertaken for the service of God, and his King . He hath no longer left in him, ought, but a little fierce rebellious spirit to pecke at those, whome his ownetemerity judgeth more weake then himfelfe. And shall then this man, be taken for a man of Courage? (Onoble men) see you not, that true actions of Courage are two high, and eminent, to impart their worke and honour, to Lackeyes, & Horfeboyes? Now it is to come to palle, that there is not any inferiour foot-man, nor petry groome of a stable, that will not at this day watch to take revenge by Duell, that will not endeauour to determine differences, by some kind of single combat. There is not any vayne Braggard, descended from ignoble plebeian Parents , vader the pretence, that he caryetha pen in his eare, which peraduenture might be the (word and launce; that his Father, or Grand father made boaft of, vpon a fired of parchement, to gayne fix peace a day, that ftriueth not to hauca fword of a good temper, to pronoke his aduerlary to fingle combat, and the more infamous he is, the more audaciously he furnitherh himselfe out for this enterprise, presupposing

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Aunciently, in the wifest, and most valorous Kingdome of the world, those which engaged themselues in these Duells, were people gathered out of the dreggs, and lees of men, flaues, vagabonds, & loytering rogues, furnitures for a giber: then judge you, if it be not a madnesse to say, You desire in all things to separate your felues farre from the multitude, to enworthy, and distinguish your nobility, and in this one action alone, you leffen, and vilify your courage, even to the condition, of the most caytiste, and abhominable creatures of the

earth.

You will say that is true, but a man cannot refuse a Duell, when he is vrged: why Because shame, and ignominy alwayes attend (fay you) on these denyalls See you not; by this answere, you give armes against your selfe and freely confesse, that a Duell is not an action of courage? For to lay apare the ordinances of the Church, take but the lawes of Aristotle, a worldly man as your felfe, and more then you, doth not he most pertinently Etbic, c. 9. demonstrate in his Ethickes, that it is not an action of valour, when a fouldier is valiant, in so much as his captayne hath fet the enemy on one fide, and a river on the other, to inforce him to fight? or because a Sergiant of a band, is ready to transfixe the raynes of his backe with a hallbard, if he retyre? Vertue, which is not vertue, but for anoydance of dishonour, is a true pusillanimity, vnder the veyle of falle Courage. I then demaund of you, who more tyrannically affaulteth a man, eyther the Sergiant of a band, who thrusteth as word into his reynes, or the point of Honour, which possesseth his braynes? without all doubt you will agree with me, that there is

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no tyranny coparable to that, of this mad divell, which is called Point of Honour. And in the meane space because (forfooth) this goodly Sergiant of a bandenforceth you, & beareth you vpon the hips, as the helue of a halbard, you must hasten to a Duell, you must go to precipitate your felfe into the throte of hell; whereas other wife, were it not for the shame of the world, you would not stirre a foote. Behold a braue act of courage!

What then shall we answere to those, who prouoke you? What coscience permitteth, what Doctor Banes aduiseth that you seeke not denes, nor cauernes, that you go into every place with your head erected, and if they shall be so temerarious, as to assault you, they shall find you vpon that defence, which the law of Nature permitteth. Behold a good answere for a Doctour, but the world is not payd in fuch coyne. Answere them, as the wifest among wordlings, Augustus Cafar to Marke Anthony, who challenged him in fingle combat, he caused in plaine termes to be fayd ynto him, that when the despayre of the successe of his affaires, shall reduce him to the furious rage of hating his life, yet he would find out other wayes to dye, much more honest, then by this Butchery frenzy. Yeabut this is an answere of a Coward! This coward in the meane time hath established the prime Empyre of the world, struggling by stregh of arme against a torret both of armes, & opinions, which hindered his passage, constraying the whole world to yield obedience to his valour; and he that challenged him with all his magnanimity, and courage, dyed in the armes of a woman; rage, and effeminacy sharing the rest of his life, as well as the triumph of his death. Behold you not a goodly courage! Howfocuer the matter stads in refuling a Duell, the dishonour of the world cannot

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be eschewed what is this world? A masse of mad men. If you have (worne to please them, sacrificing your bloud. your life, with the damnation of your foule, are you not then, the most miserable flaue that euer was fettred in the guiues of a rigorous seruitude? Are not you; a foule prodigiously seruile, so far off are you fro having one sole point of Courage? We then must go out of the world? leaueit, if you cannot live without the damnation of your foule. Be gone, breake the chaynes immediately? But I am too much bound, it is fit, the Goate browze where he is fastned. What counsell shall one giue you, you can neyther go, nor stay? Resolue then to live in the world, trampling vnder your feete the opinion of the world, subjecting the lawes of the earth to the Empyre of heaven, and then feare not, but you shall haue Courage inough.

Motive VIII. Education.

NE of the greatest benefits, which man can receyue at gods hands, is the fauourable bleffing of good education. It is it, which polified in the fauourable bleffing of good education. It is it, which polified in the good gretious stone wholy defiled with earth and filthy ordure; it is it, which maketh men become Angels. And without it the goodlyest, and best natures would perpetually dwell in brutishnesse. The History of Germany teleth vs, that heretofore an Infant was taken in the forests, which was presented to Henry Langrane of Hassia. From 4-yeares old, he had beene bred amongst wolues, the wolues taught him to go on fower feete, as a brute beast,

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beast, he went a forraging with the wolues, he deuided the prey with the wolues, he slept amongst the wolues, to be the more warme; to conclude he wholy became wolfe. When he came to be made tractable, and tame, they were enforced to tye his handes to staues, to teach him to go as men do, yet did he breake all, to returne to the condition of a wolfe, so powerfull is the force, and tyranny of Education.

Hereupon iudge (O you Noble-men) what obligation you have to the divine Maiesty, what motive to tread the pathes of perfection, since ordinarily (as I intend heere to prove) you meet with all those things, which may conduce to the happinesse of good Educa-

tion.

How many spirits thinke you are in the world, that for want of education, remayne as *Diamonds* buryed in a Dunghill, which if once you vn-earth, and free from rust, and putrifaction, they will set the Sunne before

your eyes?

Behold an infant, blessed with a beautifull body, a faire spirit, but yet borne with a yoake on his neck, the yoak of pouerty, and seruitude! The condition of his birth, hath shut him in a cage, what meanes then (Ipray) hath he to worke wonders? As soone as euer he beginneth to open his eyes, he beholdeth himselfe to be borne in a house, hanged round about with copwebs, he beholdeth his Father and Mother to groane under the burthen of a needy life, his brothers & sisters to rowle the same stone. There is no question, made of civilleducation, instruction, or knowledge; bread must be sought for, so much sollicitude is to be had, onely to live as brute beastes, that no leysure will be found to thinke how to live like a man; and admit it were thought on,

there are no bookes in this poore cottage, but rotten wormcaten walles; no armes, but the anuiles of a shop or forge, no other mustique, but theyr obstreperous clatter; no other Mayster, but the necessity of learning nothing; no other lesson, but ignorance, and misery.

Behold, if you were fettered to this condition of life, what have your done to God, before your being, to be that which you are? He hath not beene content to give you bloud, wealth, qualification, spirit, and courage; but also he alloweth you the happinesse of good education, which setteth, and composeth all the natural partes in-

to a fayre way.

You demaund of me, if I judge feriously the Education of Great ones, and men of Quality to be such? I affirme, at the least it hath all the possible meanes, and opportunity fo to be, in which confifteth the knot of the obligation we feeke for. And without going further, is it not an vncontrollable proofe, which sufficiently declareth, that even the education of Court is worthy recommendation, to fay, that God, feeking out, a schoole for the greatest States-man that ever was in the world, chose no other place, then the Court of a King. You know, what a man Moyfes was , how great, how eminent, how much beloued of all mighty God, who eleded him to be a Conduct, and Captayne of fix thousand men at armes, to give him a regency over the elements, and a power to replenish the fower quarters of the world, with the greatnesse of his Prodigges. What hath he done to breed him, and frame him to fo high, and fupereniment a condition to so herioque vertues? Hath He faffered him to be bred, as other Hebrew children in feare, in bondage, in pouerty, which ouerwhelme the goodlyelt, and belt dispositions, as soone as they begin

Motine VIII. TEducation. T

to fet forward? No; he brought him to the Court of Pharao, he caused him to be nourished in the exercises of Nobility, to (wallow all the wildom's of the Egiptis) who then were in reputation to be the wifeld men in All.7.22, the world. This is it, which S. Stephen fayd in the Acles Eruditum omni sapientia A Egiptiorum: and Philo in the booke he bath written of the life of Mayles, vafolding to vs likewife the history of his education, faith aldle learned in the court of the King of Egypt, Arithmetic que, Geometry, Musique, as well contemplariue, as pradique, befydes Philosophy, and the fecrets of Hierogliphia ques. But to shew, to noble men it is allowable to learne; Rhilade in Moysis, the civilityes, and gentle carriage of Court, and not to draw the vices from thence, Morfes himselfe who learned all lawfull science, from the egiptian Doctors, neuer would fuck milke from Nurses of the fame nation; which might infuse any ball influence viponthis mont . with Doid ners. God held the very same course in the education of the prophet Daniell, and of those three holy infants, who planted the tropheys of their Eayth camong the burning coles of an oueng he caused them to be entrone ted in the Court of King Nabuchodonofer, he caused them to learne the Chaldaique language, to be trayned in literature, to be afterwards pretentedro the King well in Aruded in all fores of clences: Pueros in quibres nullar A Dimid. .. fet macula, decoros forma eruditos omni fapientia, cautos feientia, or do los discipling. From hence you may judge, that education of great men, is a matter full of worth & recommendation, fince God who disposeth all with fo excellent Osconomy in favour of the just, hath pleafed to give to his greatest Minions, and Fauourites, the Courtes of Kings for a schoole . Tonio on this no

And in effect, we must averre, there is the best education.

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cation, where the best tooles, and instruments, of great

actions are, and these are found in the houses of Perfons of quality. Education of children is begun in the choyce of Nurses : poore people take such as necessity permitteth, many times furcharged with imperfectios, and disproportions of nature, which maketh corruption creepe into the child with the milke; the rich, and those of quality elect them with all possible advantage, which gold; credit, or authority can procure. This choyce of Nurles, is of no small importance. The scri-Gloff. Ty- pture observeth, that King Nabuchodono for, having been ran, in Dan from his infancy expoted in a forrest, and nourished by a wild goate, contracted therby brutish manners, so that degenerating into a vehement stupidity, and most barbarous pride, it made him afterwards by the just punihment of heaven, returne to the life of beaftes; a-DioCasting mong whom he had beene bred. The same happened in the person of the Emperour Caligula, a portentous prodigy of man, who feemed to be borne for no other purpole, but to shew the world, the mischieffe, which a great power can perpetrate in a great brutishnesse. It is held, this corruption, came to him, neyther from Father, nor Mother, who both were reputed, the most honest, and prudent in the Romane Empyre. But it is fayd, that (perhaps) of purpose to make him one day Martiall, they gaue him a masculine braue Nurse : For the was hairy on the face as a man, she drew a log bow, fhe ran at ring, she curuetted a horse like a rider ; but in other kinds, the was mischieuous, and cruell, and made her little Nurse-child superlatively inheritour of her

> If then the goodnesse of Nurses, be one of the principall favours which happen in Education, who will

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haue them, if not noble men? As foone as Ladyes, and women of quality are ready to be brought in bed every one will prefent them a Nurfe, enery one will offer one of their owne choyce; there is not a vifitant, nor ghostip, that will not roame from house to house, for this purpose, and redouble iourney after iourney heerevpon. It falleth out oftentymes, that after the Mothers do negled personally to give theyr children suck, and vie so much curiofity in the election, drawne by confiderations meerly terrene, that ouermuch choyce maketh them to elect ill. The children of rich men become drouthy amongst a masse of fountaynes, wherewith they are presented to sucke from theyr infancy; and those of poore men, amongst the incommodityes of nouriture, do increase, as Saffron vnder hayle, God counterpoyzing to the one theyr ouermuch folicitude of humane helpes, and supplying the want in the other.

Notwithstanding it cannot be denyed, but that a moderate choyce of Nurses, euer accommodated to Gods greater glory is most auayleable to the infant, and that persons of quality haue this favour much more transcendent, then others. After the Nurses, come the gouernors, and gouernesses. The poore creatures, are instantly abandoned, and cast, amongst a litle crew of childre, they ordinary companions, and play fellowes, and there haue they all liberty to be smeare one another, as a Colliers sack. In the houses of great ones, there is alwayes, some sage woman, who giveth the first tincure, and impression, to the soules of children, and beginneth to trace, on their tender harts, the first draugh-

tes of the feare of God .

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When the infant is capable to learne any thing, the poore creature much wanteth instruction; for the chariot

The Holo Court. All hib. Suitolk

riot of learning is now adayes moved with the armes of gold, and filuer Great men make all artes, and fciences tributary to theyr forrune. If bookes be wanting, goodly libraryes are erected with money. If good teachers, all the best spirits and choycest maysters, make hast to enter into the houses of Great ones. There is not a Gramarian Musitian, Geographer, Chronologer, Rhetoritian, or Philosopher, will fayle them. If they could not otherwise haue it, but that they must fetch learning from the furthest confines of the earth, to infuse it in theyr brayne, they would procure it at any price what soeuer. If they he to be trayned in military exercise, the brauest Academyes are opened to them. If the parets discouer themfelues (though it be neuer so litle) affected to devotion and vertue, they that neuer were bred thereto will shew themselves plyable, and proude rather to make sale thereof, then to we itt.

Verily you (O Noble men) behold, that the helpe of Education is great, and wholy in our owne handes. Indge now then, the iniury you do to God, and the wrong you inflict on your selaes, when you abuse these hountyes of heaven. Wherein do we abuse it then? In two principall pointes. The first in neglecting good infruction: The second in subuerting it by vice, contrary thereunto. How is that? First, many Fathers, and Mothers at this day, refembling Offriches, who lay they egges in the open way without hatching them, little regard to till the mindes of theyr children, by planting therein the searc of God, to gather afterward a rich harnest of eminent, vertues, sutable to they condition.

But if a proposition be made, to expose them to the beight of the wheele of worldly honours, with the fresh gale of fauour, then are they eagerly busy. Is not this it, which

which the Prophet Ieremy would deplore, when he fayd, Hierusalem was as cruell as an Ostrich in the defert ? Filin Thren. 4 populi mei crudelis, quasi struthio in deserto? Such Fathers. there willbe found in the world, who without any guidance, or directio, thrust theyr sonnes into the throg of many hazards of being vndone, and will not spare to fend them into the fellowship of Dwells, into the contempt of religion, and loofe liberty, fo that it may be a degree to aduaunce theyr fortune. What Christianity is this? Gneuara, a great Courtier, fayth, that parents which fo fend theyr children to Court, without prescribing how they ought to demeane themselues, and not allowing them some person, that may seasonably reprehend theyr imperfections, should do much better to loade them with Irons, and place them in the house of fooles, because there they are bound, that they may become more wife; and in the Court, they are let loofe, to make them moore foolish. If a young man, have deferued the Wheele, do but put him into the handes of his owne will, a more butcherly executioner you cannot giue him .

The other point is yet much more perilous, when they are not onely neglected, but are purposely bred in pride, and fenfuallity, which are thetwo rocks, whereon these yong soules make shipwrack. One of the wifest men of the Romane Empyre, complayned of the tyme he lived in, wherin they first built pallaces, before the mouth was formed; that your boyes were wrapped yo in scarlet, that they grew vp in Litters, & Coaches, without ever scarce setting foote to the ground, and that theyr lips were kissed, for having spoken some sottish Paline foppery. Ante palatium corum, quam os instituimus. In pur - Quintilia puris repunt, in lecticis crefountz gandemus fi quid licentius di- mus

xerint, verba ne Alexandrinis quidem permittenda deliciis, rifu, & ofculo excipimus. This was somewhat tollerable amongst Heathens; but to see Christian children bred vp in pride, in flatteryes, in perpetuall Apish toyes, feruices, and submissions, which rayle theyr high spirit, is it not a prodigy? These litle Thrasonists, are no sooner out of the shell, but instantly they establish a iurisdiction in the family, they make a note of waxe of theyr parents, drunke with loue, and childish indulgence, to lead, and turne them, where they lift; they do, & vndo what they please, and indeed excercise euen then, a petty tyranny to make themselues afterwards loose, and vinfettered lyons. And they feing all things are permitted them, do instantly take that vogue, which depraued nature doth present vinto them, they follow the track of pleasure, & voluptuoufnesse, so fattening, and engrossing their soules, that all the lustre of the spirit is wholy buryed, and extinct.

Theyr houshold servants, who neerely attend them, feing theyr fauour may this way be gayned, desperatly corrupt them, proposing vices to them, of which they

neuer had the least knowledge.

Hereupon (Fathers, and Mothers)'take heed, Cankers which denoure bodyes, and pestilences which suffocate hartes, are not so dangerous, as are these creatures ynworthily flauish, in the most prodigious seruitude, that may be, then, when vnder pretext of well wishing, they thrust your children into vice, before theyr eyes are open to diftinguish it. Know that children are, as Clam. A fayth Clemens Alexandrinus the flowers of mariage, nodg. c. s. thing is so easy to be corrupted, a litle contagious breath will tarnish, and dry vp all theyr beauty. Vnderstand, they are your possessions, and inheritances : Possedi hominem,

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minem, per Deum, sayd the first Mother of mortals. If you leave them vnmanured, all ouer runne with thorns and bryers, you shall become answerable to the instice of almighty God. Looke well vnto it, fayth S. Hierome, that Hierom they carrouse not in the cuppes of Babilon, and be not ad Lasama strooken with the hammer, the noyce wherof will refound, through all the earth, otherwise they will one day be nayles, and lances in your fides, as fayth the fcripture, to transfixe you, even to the hart. Erunt vobis quasi claui, & lancea in lateribus. In the fourth booke of Kin- Numb. 196 ges 42. Children ill brought vp, were deuoured by beares, to teach parents, that fince they have done leffe then beares, who shape theyr whelpes by much licking, and fmothing them , they therfore by beares, were bereft of Copr. them : and fuch infants (fayth S. Cyprian) will one day lapfis, complayne at the tribunall of God, faying, Perdidit nos aliena perfidia, parentes sensimus parricidas. The perfidiousnesse of others hath betrayed vs, our Fathers, and Mothers, haue beene our parricides.

In like manner (Youth) take heed, how you abuse, the guist of your good Education, and the many instrumentall meanes, which God hath graunted you for the exercise of Vertue, otherwise you shall pay the losses thereof in the length of a corrupt, and miserable life, & your bones in old age shall be filled with the follyes of youth, which shall sleepe with you, even in your tombe, and dregge your soules into a bottomlesse precipice.

from whence there is no recouery.

Motine IX. The Court, a life of Pennance.

MONGST the Motiues, which the exact

May sters of spirituall life propose to religious men, to inuite them to perfection, they fet before theyr eyes, that they are all stirred up to vertue, when they already are in the armes of pennance. The like with iust reason, we may say to Courtiers, the more to inflame them, to fortify themselues in great, & glorious vertues to wit, that arriving at Court, they enter into a house of Pennance, where they every day have a thousand occasions of suffering, which is the

That the Court is a place of publique pennance, ap-

shortest way to perfection.

peareth for the reasons, which I inted now to produce. First, Antiquity hath called Pennance, by the word Tertul. a. (Enuy)as Tertullian hath done, who fayth, we ftrike at polic. 40 the gates of heaven, as with the hammer of enuy: Inuidia celum tundimus; that is to say, with pennance, This Name hath beene given, eyther for that, it doch make God (as it were) enuyed, if he pardon not, seing the estate of penitents so deplorable. Inuidiam facit Dco, nisi ignofeat, as most learned Monsieur D'Orleans hath noted in his observations vpon Tertullian; or for that, the Latine word 'Inuidere lignifyeth originally , not to fee any thing, but to turne the eye aside as from a sad obiect; & the habit, estate, and condition of the penitents, was heretofore so lamentable, that the nice, and curious auerted their eyes from them, & could not endure, so much

Motine IX. [The Court, a life of Penance. 77 as only to behold them. Howfoeuer it be, the tile of Enuy) doth excelletly well agree with the Court. That is the nest, where Enuy hatcheth her egges, the throne where the exerciseth her Empyre, the Aultar where she lighteth vp many candles; and were she banished from all the corners of the earth, we then should search for her among Courtiers, theyr life alwayes being between the two scales of the ballance; whereof, the one is called Enuy, the other Misery. This is it which obligeth them to an extraordinary perfection, that they may perpetually stand vpon theyr guard, and auoyd the least defe 3: This is it, which (if they know well how to vie it) doth absolutely shut vp from them the gate to all excelle: for if Enuy (according to the prouerbe) will offer to shaue an eg, she will mow in a meadow. Secondly the auncient Canons, and Dollors of the Church, as S. Bafill, observe five degrees of pennance. The first was called apiecaure, which was a state of teares, and grones. The second is called include, which was a degree, to which penitents after an infinite number of lighes were admitted to heare the instructions, and preachings of the word of God, whereof they were before depriued. The third balance, which was, when the penitents began already to affift to a certayne part of the Masse, but not at the facrifices, for they went out before the confecration, a litle after the newly instructed Christians, the Priest repeating ouer them a certayne prayer, during which time, they made a low obeyfance, theyr face bowed to the ground. The fowerth degree is called eisans, where the penitents had leave, to heare masse at the full length, as others, but not to make any oblation, nor to communicate: for that was referred to the laft degree, called ming,, where they obtayned a full recociliation

liation in the participation of the holy Misteryes, as the fore-alleaged Bishop, hath most excellently expli-

cated.

Of these five partes of pennance, Courtiers for the most part exercise those, which are most yrkesome, and very seldome participate in the consolations of the other, more sweete, and benigne. If Penitents haue a degree of teares, and lamentations, where are fighes and grones more frequent, then in Court, for the many difasters, which ordinarily occurre in theyr affayres? One may well apply that passage of lob, expressed in S. Gregory the great, Gigantes gemunt sub aquis, The Gyants, or men of the earth, do grone vnder the waters. Out alas, how many times, the poore miserable creatures, after a world of trauayles, pursuits, and hopes, which are dreames without sleepe, seing themselmes transported into difgrace with a furious torrent of Enuy, figh & mourne in an Ocean of calamityes! Ohe frowne of an incenfed prince is more formidable to them, then the eye of a bafilisk, yea more terrible then the erack of a Canon. The fauours they enioy, are winged, and slipery; all the contentment, they can possibly receyue in ten yeares, will not afford so much joy to theyr hartes, as the repulse of one fole day, which comming as a stroake of thunder affliceth them, and makes them give ground, if they have not recourse to heavenly consolations. See you not, how Absolom restablished in Court, yet depriued of the King his Fathers fight, bare this difgrace, with fo much anxiety of mynd, that he asked a bloudy death for his remedy: Obsecro vt videam faciem regis, quod si memorest iniquitatis mea, interficiat me. What will the looke

of a Lyon be, if the onely deprivation of a favourable

2. Reg. 14 .

Iob. 10.

eye be so ill to be disgested? what will become of so many

Motive IX. [The Court, a life of Penance. 79 many other contrarietyes, which at every turne transfixe for many brave delignes, fo well projected? Where will not occasion of many most butter formwes be

will not occasion of many most bitter forrowes be found, among so divers accidents, which cause vs to

stand at all times prepared for blowes?

If Penitents be in a state of humiliation, wherin, as other Interpreters observe, they not onely humbled themselves, prostrated on the earth at the Priests benediction, but they lowly layed themselves vnder the seete of all the world: where (I pray) are soules sound, borne more to servitude, more pliant, more abased, then those of Courtiers? They bend, like the sisters angling line, they stoupe, they turne, and wheele about to all purpo-

les, that they may arrive, where they pretend.

They buy all theyr Honour, at the price of great fubmissions, their Scarlet at the price of fordide ambition, and Glory in the coyne of flauery. That is it, which S. Cyprian excellently well obserueth, Qui amiclu clariore conspicuus, fulgere sibi videtur in purpura, quibus boc sordibus cypr. ad ! emit, vt fulgeat? quos arrogantium fastus prius pertulit ? quas Donas. superbas fores matutinas salutator obsedit? quot tumentium contumeliosa vestigia antè precessit, vt ipsum etiam salutantium comes postmodum turba pracederet? Behold yee this Courtier, who gazeth on himselfe in Scarlet? If you knew, how many base submissions the slashing lustre of this bright garment cost him, if you knew, what scornes, what repulse, what contempts, euen of fuch, as were more arrogant then himselfe, he hath (wallowed; how many proud gates he hath (as it were) befieged euery day, going to performe his complements; and how many tymes he hath made himselfe a stirrop-holder, or foot boy, for the service of a disdainfull prince, to gaine this trayne which now attendeth him; you then would

have more pitty of his person, then enuy of his Fortune. An ancient Courtier being asked, how he had growne old in court, did not he answere; By receyuing iniuryes iracish every day with thanks? Iniurias accipiendo, & gratias agendo. Many men fatten with difgraces, as Faythful dogs with bastonado's. Behold how Courtiers participate with Penitentes in paynes, and not in comforts. For Penitents, after many austerityes, come to enjoy with taftfull contentment, the hearing of the word of God. A Courtier after a thousand, and a thousand mortifications shall not gaine oft-tymes, one good word from his prince. Penitents, after they had beene throughly turmoyled, came to the state of repose, & consistonce, but Courtiers are alwayes vpon the wheele, not finding a firme footing of constancy to fix themselues on. The penitents came in the end to the participation of mysteryes; & Courtiers with all theyr ministeryes of iniquity, do very feldome enter into the temple of Hoped honour, and if they do enter therein, they find not

Behold you not a rough pennance? behold you not a patience able to make Sayntes, yea Martyrs, if they did onely measure themselues with the ell of torments? Gueuara, who had lived in a CloyHer, and a Court, found the pennance of religious men, was much sweeter, then that of Courtiers. A religious man many times stayeth long in one house, and buildeth at his good leysure a little nest, to dy in the sweetsmelling odours of good life, and holy conversation: and it seemeth (sayd he) the malediction of Cain, is fallen upon Courtiers; for they are alwayes in the Countrey, as strangers, & every

the mystery, which can satisfy all theyr appetites.

day chaunge Innes, and Hosteryes.

A religious man obeyeth, but one onely. A courtier

Motiue IX. The Court, a life of Penance. 81 hath fo many maisters, as he hath passions, and pretenfions, which put his liberty into bondage; a good neuer to be estimated by a valuable price. A Religious man maketh an account of his demeanure, to his superior: A courtier hath a thousand comptrollers of his actions. So many partes, and members as the Estate of the King hath, are to him fo many chaynes, fo many observances. He must (fayth this Author) serue the King, waite on Fauourites, visit Noble men, court Treasurers, giue to doore-keepers, frugally endeare Auditors, entertayne Prouosts, gayne harbingers, flatter pay-maisters, do for his frends dissemble with his enemyes. Al which things infinitely exercise Obedience, and attract vnspeakable flauery. If a Courtier once do, what he can he is a thoufand tymes made to do, that he would not; and admit he be a fauorite of the Prince, he is a flaue to all the officers, and to all respects, and relatios, by which he holds his fortune, as if one should hold a wolfe by the eares.

A Religious man maketh a vow of pouerty; such a Courtier there may be found, who without vow-making, findeth himselfe the most part of his tyme miserably poore; great fortunes, yea those who cary all at the end of their account, find themselves hunger-star-

uen , and wretched .

A poore Religious man at dinner-tyme findeth his napkin layd, and without taking of further care, the guifts of God arrived, as feafonably, as if Elias crow had brought them. Such a Courtier is found, who oft times lodgeth in some crooked narow lane, he eateth on some hired table, lyeth on a borowed bed, and abideth in a chamber without doore, or portall, and at the end of all, comes an Host, who surpriseth him, when he hath nothing to content him; then is his affliction greater to discours.

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discouer his pouerty, the to feele it; lesse it grieueth him to be miserable, then to have a witnesse of his wretchednes. Such a one, hath been seene, possessed of above, 2000 Ducats of yearely rent, who neyther had bread, sewel, spit, nor kettle in his house, but every day a register ready of Great mens boards, where he might go to beg a dinner what beggery is this? Guenara addeth also to this specious poverty of a courtier, that groomes robbe him, Caters bring in false reckonings, Bustons importune him, Ladyes of court vnplume him, other women lesse honest, filch from him; when every one beholdeth him vnseathered, they hasten to pull the plumes of his winges, & if his winges sayle him, he no more shall have

friends, nor fuccour.

A religious man having made a vow of Chastity, hath very great, and vindoubted meanes to obserue it, prouided by his rule; the Chastity of a courtier is alwais in snares, and combats; his battayles are perpetuall; his victoryes most rare, the obligation notwithstanding of continency, flicks vpon him, and his transgressions referued to Gods vengeance. A religious man, watcheth for the service of God, and notwithstanding hath his feafon of watching, repast, and study, all distributed with a prudent Oeconomy: the Courtier hath neyther repole, nor repast certayne, for the service of the world. He dineth when it pleaseth his Alexander; and his sleep is no more his owne, then his liberty, of which he is despoyled before he go to bed, a thing not with standing so pretious, that who so ever well knoweth the price therof, would not lend it out, though he had the whole world for a pledge. A religious man maketh voluntary abstinencyes, with merit, and consolation. Your Courtier fasteth oftener then he would, with demerit, without comfort . Briefly

Motine IX. [The Court, a life of Penance. 83

Briefly a religious man weareth hayrecloath, and the courtier thornes, & cares, which never forfake him. A religious Recluse, hath (as it were) no body to please, but himselfe. A courtier, who endeauoureth to content all, many tymes satisfyeth no man: if he hold his peace, he is a Lourdane; if he speake, he is a Babler; if he spend. he is prodigall; if a good husband, couetous; if he flay in his lodging, he is an hypocrite; if he make many vifits, he is a busy body; if he be brauely attended, they fay he is a foole; if he eate alone, he is miserable: In fine, this great Courtier Guenara, after he had represented the fashion of the tyme, and disposition of the Court most lively, draweth this coclusion. That the life of Court is not a life, rather a publike pennance: And that we ought not to call Courtiers, living men, but interred aline, because they dye, as often, as they vnderstand, that another is more in fauour of the tymes, then themselues.

Iudge then ypon all this, which I have heere difcoursed, whether one ought to fortify himselfe so much the more, with vertue, and courage, by how much he beholdeth himselfe exposed to great, & perpetual occasions, eyther of fin, or mifery? Whether the courtier haue lesse obligation to vertue, then the religious, since he seeth himselfe at all turnes in greater, and more euident perills? Judge, if this be a fauour of Almighty God, to haue a subject of pennance, and a fayre feild to exercise patience, as Courtiers heerin are made happy: and how many palmes they might reape, if they would add the application of spirit, fincerity of intention, and spiritual direction to the exercises of their profession. Through the want of these vertues, thinking to gayneall, they loose all, merit escapes them, and all their life, the bad theefes

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theefes Crosse abideth with them. And that which is most deplorable, is, that they adore their punishments, and like the tribe of Zabulon, of whome the Scripture speaketh, they sucke in the water of the sea, as milke; & all bitternesse, seems sweet as suger, to their deprayed tastes.

Motive X. Acknowledgement, or Gratitude.

A D Noble men, & worldly Great ones, no other spur to excite them to perfection, but the acknowledgment, of so many benefits which they have receyved from the liberal hand of God; it were alwayes a potent motive to a hart truly generous, who feareth ingratitude, more then death.

It is not without mystery, that God in the fayre beginning of the worldes creation, of twelue Names attributed vnto him, he taketh that of Eloim, derived from an Hebrew word, signifying to tye, and oblige, making himselfe at the very first, knowne to man, even in the worldes Infancy, vnder the title of Obliging; to teach him, that he is borne amog benefits, the acknowledgment of which should become naturall to him. That great man Philo the Iew, in the booke he hath entitled Noës plant, figureth vnto vs a certayne tradition of the Sages of his nation, to wit, that God the creator, after he had framed the world as a Scucheon of his Nobility, a contracted Table of his titles, a mirror of his greatnesse and wisdome, demaunded of the Prophets, or the Angels,

Motine X. [Acknowledgmet, or Gratitude. 83 Angels, affifting his glory, what they thought of this

worke; and that one among them, after he had highly commended the architecture of this goodly Vniuerfe, fayth freely, that he also therein yet required a Perfection, to fixe a scale vpon so many braue, and rich inuentios. What is it sayth the eternall Father?) I would desyre a strong voyce, powerfull, harmonious, which borne vpon the winges of the winds and cloudes, vpon the chariot of the ayre, should replenish all the partes of the world, and incessantly Eccho forth night, and day in prayses, and thanks-giving for your incompara-

ble benefits.

Verily a goodly invention, and worthy of an Angelical spirit, yet notwithstanding God hath sufficiently prouided for this defect: for framing the world, as a large clock, he hath proportionably given to man, the ranke which this celestiall spirit seemed to require. And that it should not be otherwise then so, the first wheele of this great clock of the world, is the Primum mobile, the continual motion, the secret influences of Antipathyes, and Sympathyes, which are (at it were) hidden in the bowels of nature. The hand thereof, is this goodly, and beautifull embowed frettizing of the heavenly Orbes, which we behold with our eyes. The twelue fignes are (as it were) the distinctions of the twelve howers of the day. The Sunne exercifeth the office of the steele, and Gnomon, to poynt out tyme, and in it's absence the moone. The lightes, and starres contribute therto theyr lustrous brightnesse. The sea, the azure of his waves, for ornament. The earth fernes for counterpoyfe. The stony quarreys, the mettals, and the plants, for an Embleme to excercise the wifest, in the knowledge of this great workeman. The living creatures are the small Chimes, and.

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and man is the great clock, which is to strike the how-

ers, and render thankes to the Creator.

This acknowledgment is dew to God, incidently from all men, and the fayling heerein is greatly punishable for 2. Reasons. The first is , that God hath with his finger engrauen it in the nature of the world. The fecond, that he extraordinarily recommended it, in the

new, and old Law. As concerning, what toucheth the law of nature;

Benefit's, are the winges of loue, more swifft then tempests; they ouertake birds in theyr flight. We behold in Plin 1, 10, history, where on one fide a Stork commeth to cast a pretious stone, in the bosome of a mayd, which had hea-

Alian. 1.8. Cap. 3.

C. 5.

led her of a wound, and on the other an Egle, that feing the body of a young woman burned, which had fed, & cherished her, cast herselfe with alacrity into the flames of her enkindled pyle. Good turnes, are golden nets, which catch the swiftest gliding fishes; we finde the prooffe hereof, when the Dolphins affembled in troupes vpon the sea shore, where they celebrated the Obseguyes of one called Ceranus, who had before freed them from the snares of the fishermen. Benefits are sharpe poynted arrowes, which throughly penetrate the hartes of Tigers, & Lyons; we find it in the history of Androdus, who because he had pulled a thorne out of a lyons foote, made a beaft of service of him, and led him through all the citty of Rome, gentle and meeke, as a lambe. O what a strong birdlyme, is a benefit! all generous birdes are taken with it, there is none, but some certayne ill conditioned Owles, which escape, and dunge vpon them .

Noble men, will you thinke you do too much, if you should acknowledg the benefits of your Creator, fince

beafts

Motine X. [Acknowledgmet, or Gratitude. 87 beafts the most fauage, recompence good turnes receyued from flaues, and forgetting their nature, cannot but remember a benefit, though smal? Interroga inmenta; 'ob. 12. & docebunt te, & volatilia agri, & indicabunt tibi. Agnouit Ifa. 1. bos possessorem suum, & asinus prasepe domini sui, Ifrael autem non me cognouit :

As for the written Law, what vertue is more often recommended, then Gratitude, and thankful acknowledgment? God giueth not any benefits, without preparing monuments. If he deliuer his people out of Egipt, a lambe of passage, under the title of gratitude, is to be offered for euer; If he give mana, a pot thereof is referued in the tabernacle; if he worke wonders, with Moyfes rod, it is preferued, for an eternall memory. Gratitude is the key of the land flowing with milke, and hony. Ingratitude is a channel of all the plagues of heaven, which powre downe vpon rebellious, and contumacious heads.

Is it not very remarkable, that the Israelites, were more carefull to carry with them into the deferts timbrels to praife God with, then armes to defend themfelues? Prayles go before Curtelaxes, and al warlike engines. Exaltationes Dei in gutture corum, & gladij ancipites Pfal. 1490 i manibus corum. The Captayns of the valorous Debora, are for the same cause termed in scripture, Notaryes, because they went into the warres with pen, and sword. The fword to fight with, & the pen to write the prayles of God. If you demaund of Rupertus, why in Genelis, when all creatures are spoken of, there is not one word Rupert, in of the Shpere of fyre? He will answere you, that fyre because of his barren vnfruitfulnesse, is thesymbole of ingratitude, and for that purpose, it is not once mentioned in the place, where question was made of the facrifice:

fice of acknowledgment. If you aske of S. Chrysoftome, why God comming to give a law to his people, appeared amongst bryers, and thornes, he will tel you, it was to shew to this vngratefull people, the deformity of theyr ingratitude, signifyed by those thorny plants. S.

Amb. 1.6. Ambrose likewise observeth, it was the providence of bexam.c.4 heaven, to give young Toby, an Angell, and a Dog, for companions of his voyage. The angell to do him good offices, and the Dog, who is most sensibly mindfull, to

cause him to remember a benefit.

See you not the World, and the Law are extended, & vnited, one in his creatures, and the other in all his precepts, to impresse gratitude in our hartes? One of the ancients sayd, that to dy vngrateful, was the most infamous death, might be imagined: would you then (Nobles) have your bodyes buryed in Churches, in places most eminent, and conspicuous, yet spare not to make ingratitude a sepulcher for your soules?

Add hereunto presently a consideration, well worthy to be pondered, that by how much the benefits, you have received from the liberall hand of all mighty God, are great, and glorious; so much the more is it a hideous thing to repay them in the coyne of Ingratitude. Follow the footsteps of the oracle of Doctors, S. Augustine, pursue the practise, which he vsed, to enslame himselfe

to gratefull acknowledgments.

Go yee vpon the brinke of Abysses, and speake to nothing, which is not at all, nor ever was, nor ever shall be. Cast vp your age, and demaund of it, where were you so many yeares? It will reply to your hart with dumbe wordes, and tell you, that you have beene such, as it is. And what have you done to God, to be at this tyme, that which it is not?

Take

Motive X. [Acknowledgmet, or Gratitude. 89

Take into your hand a Diamond: It will tell you, it hath effentiall Being with you, but it liueth not; & what haue you done to God, to haue life aboue the same? Go to Cedars and Palme-trees, and you hall vnderstand, they have life, common with you: but you fense about them. Vnder what title was it dew to you? with what money did you purchase it? Go to Eagles, and Lyons, & they will tel you, they have Sense, common with you, but you have Reason, an incomparable good about them: You have Indgment, Memory, Vnderstanding, Freewill; You are men, and they are beafts What have your done to God to be made man? to be a reasonable creature, capable of an infinite good? What have you done before your Being, to be that, which you are? what facrifice have you presented, being as then in Nothing, to be borne into the world supereminently ; prelated about all the creatures of the world?

Well, admit you had deserved your Being? Where have you merited, your well-Being? Say you had merited to be men, where have you deserved to be Christians? to be selected by the hand of God from so many infinite nations, which daily people Hell? To be washed with the bloud of his sonne, to be regenerated by the waters of Baptisme, to be impressed with his owne stampe, to be beautissed with his grace, supported with his merits, enlightned with his knowledge, protected vnder his winges, and shelter of his Angels, to have all the meanes, and opportunity to begin in the world, a celestiall life, and afterward to raigne in heaven for ever, and there to remayne absorpt, in an ocean of pleasures, and felicityes? At what price have you bought all that? Are you not a jadish Moyle, to suck such a teate, &

then to kick with your heeles?

e

But you say, it is common to you with all Christians. I answere the sunne is no lesse to you, for that it lighteth the eyes of a pismeare. But behold what personally toucheth you, and that which you cannot forget, without

disloyall Ingratitude.

Nature hath cast all men in one, & the same mould, al are equall according to birth, all equall in death Who vseth to measure with the same ell, Linsey-woolsey, and cloth of Tissue? But what inequallity is there in the conditions of life? It seemeth when the course of ech mans estate, and fortune is well considered, that there is more difference, between man, and man, then between man, and beast.

How many creatures are borne euer in the fetters of miserable servitude, and salute Life first, with a yoke on their necke? and behold you are not only borne free but Noble, but Great, but Eminent; you come into the world, like Diadumenus, with a diademe of honour on

your forehead.

How many behold you, borne with very great difproportio of body, with bunched backs, crookednesses, maladies, deformityes, which they are enforced to cary with them from their mothers wombe, to their graue? And behold you are borne, with a body well composed, that Nature hath framed to serue, as a Cabinet for the

foule, which God would lodge therin.

How many stupid, grosse spirits, and obscure, vnioynted judgments, irregular braynes are there in the world? And yet God hath given to you a spirit capable of all kind of lights, knowledges, a judgment well grouded, a faythfull memory, and all the moveables of a fayre soule. How many children come into the world, as little abortives, & are afterward left without instru-

ction,

Motive X. [Acknowledgmet, or Gratitude. 91 dion, guide, or conduct, as lees, and dregges of the creatures of the earth? And behold how all things coo-

perate to your Education.

How many millions of mortalls, dayly dissolue into pouerty, in a wretched, and needy life, in extreme miferyes, which maketh them feed vpon gall, and every day drench part of their life in teares? And behold you are borne in great patrimonyes, infinite riches, large revenewes; behold not only men, and beasts, but all the elements also are kept in breath to contribute to your services, your magnificence, your felicityes, your delights.

How many are at the foote of the wheele trampled on, and oppressed vnder the tyranny of men, many times more cruell, then wild, and sauage beasts? & behold you are lost, on the top of the wheele, behold you are vpon the highest spheres of Honour, feared of your enemyes, cherished by your equals, adored by your inferiors; doth this seeme nothing to you? Or if it do seeme sit to you; to cast it in the line of account, tell me if you have it from your selves? Tell me, if you were before your Being, able to merit all these sauours from heaven?

Take now the ballance your selfe, and judge, if it be not a loose, and barbarous Ingratitude, to steale the silver; and gold of God, to make Idols to Baal, to light your lampe, at the Altars fyre of the omnipotet, to make pillage afterward of his Temple, to take bread from the maister of the house his hand, and to stab him with the other? And this is it, which you do, when you wholy abuse all the guists of heaven, in impiety, injustice, ambition, lust, enuy, rage, in a brutish, and stinking life. This is it, which bringeth astonishment even to the gates of heaven, and causeth the heavenly Father to speake these

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lamentable words of Hieremy. Quid est quod dilectus meus in domo mea fecit scelera multa? Haue I then (O my beloued) lodged thee in my Temple, haue I nourished, and bred thee from thy cradle with a fatherly hand, to betray myne honor, and defyle the glory of my Altars? See you not that in doing this, you weaue the threed of eternall ruine? Weigh seriously (O Noble men) what you are, what you can, what you haue beene, what you are worth, and in good tyme take hold of this Maxime, not to desyre to be, nor to be able, not to possesse, not to be worthy, but for him, to who you owe al your Being.

Motine XI. Example.

N what fide soener I turne me (O you Great ones) I find motiues for you in every place, f of duty, spurres of honour, and ineuitable obligations of vertue. Behold one of the most principall, to wit, Example? Yea the example of Great men, is one of the most potet charmes, as well for good, as ill, that may possibly be found in nature. See you not, how the spirit of lyes, who keepes an open shop of all wyles, and active pliantnesse, hath not found in all hell, an engine better able to ingulph mankind in a thousad lamentable confusions, then to let before him the bad example of great ones, who by cunning fleyght, and tyranny came to that heyght, as to cause themselues to be accounted, as Gods? Sathan having fet them vpon the Aultar, puts himselfe into the possession of theyr hartes: for comming to shew to these blind Idolaters, an adulterous Inpiter, an vnchast Venus, a bloudy Mars, he then

Motive X I. Example.

then whispers in their eares, The God who you adore, and for whom you erea Temples and Auttars hath done this, and that, and are you better then he, not to do the fame?

Depraued Nature! Which no fooner hath Being, but that concupifcence entreth therinto, being allready vehemently transported into exorbitancy, by generall inclination, & comming afterward to feele the fwindge of this so alluring example, in those who were not only esteemed Great, but Gods immortall, ran to mischiefe with full speed, erected Tropheyes of its owne dishonour, and couered its vicers with a golden veyle.

The great Wit Iulius Firmicus, hath excellently well Iul. Firmi observed this reason in the booke, he composed of the degrare errors of prophane religions. Adulterio delectatur aliquis? Relig. Iouem respicit, & inde supiditatis sua fomenta conquiritiprobat , imitatur, & laudat , quod Deus fum in Cigno fallit , in Tauro rapit, ludit in Satyro. Is man an Adulterer? he cafleth his eye vpon Iupiter, and draweth from the Idoll of his false God, the enkindling tinder of his luft He approueth, he imitateth, he prayfeth his God, because he deceyueth a simple credulous mayde in the figure of a (wan rauisheth another in the forme of a bull, and afterward in another encounter, personateth the shape of a Satyre.

What may one propose more of the force, and tyranny of Example, then to fay with S. Augustin: Not only the vicious pursue vice in full speed, which leades the - way, but even those, which have yet the fillet of shamefastnesse vpon theyr browes, suffer themselves hastily to runne, after the torrent of Examples, & suppose to Aug. Co. have a portion in the fortune of Greatmen, when they ful. 1. have a share in they rices. Audiebam eos cantantes flagitia ...

loundles.

Sua er tanto gloriantes magis, quanto magis turpes effent; & libebat facere, non folion libidine facti, verum etiam laudis: fingebam me feciffe, quod non feceram, ne viderer abiectior, quo eram innocentior; & ne vilior haberer, quia eram castior. I heard my companions, who boafted theyr wickednesse, making themselues so much the more glorious, by how much they were more beaftly, and dishonest. And needes would I do, as they, not fo much through appetite of doing ill, as for complacence to be applauded for il . It often hath happened to me, to counterfayte the ill, which I had not done, doubting to be innocent, for feare of being reputed a man of no worth, and loth to be esteemed chast, least Chastity should make me con-

temned by the world.

Behold (O Noble men) what power Example exercifeth vpon the harts of men! Blame none but your selves, if you make not a new world, that you banish not vice from the earth, and make a golden age returne agayne. God hath placed you vpon the highest steps of greatnesse and causeth you; first of all to see the storme, and calme. God hath planted you with his hand, as starres in this goodly firmament of honour; vpon your influences depend all the course of this inferior world. If they be good, they bring health, follace, and life into the whole world. If they be bad, they fling pestilence, and poyfon into all the elements. The people, are as the fea, and you are the windes, which rayle, or depresse them, when you please. The people are like the Polypus, who chaungerh colour, according to the divertity of obiects, and you are the rocks, to which he is tyed with a long chayne of seruitude, you take theyr liberty, and give them colour. The people is as Iuy, which creepeth, and clingeth according to his support, you are the Colloffuffes,

lossusfes, and walles, which underprop it. The people hath a hart of waxe, and clay, and you are the maisterpotters, to give what proportion you pleafe. Facere rette cines suos, Princeps optimus faciendo docet; eumá, fit imperio Velhins maximus, exemplo major est. A good Prince she weth the way of doing well to his subjects, in well doing himselfe: & though he be great by the title of power, he is much greater, and more potent by the force of Example.

Hereupon I leave you to indge, the great offence you commit, when by ill Example, you make Vice to passe for law; Vice, which would have no force, nor vigour at all, if you did not give armes, and weapons into

it's hand to fack, and fubiugate all the world.

First, you commit a great facriledge, abusing the authority, which is a ray of the omnipotency of God, impressed on your foreheads to enlighten, and sweetly encline your inferiors to duty, and you make boalt, as if it came, fro your selues. Theeues that you are, of the treafure of God, you have rifeled the chiefe of his coffers, which is that absolute power, by which he is God; you haue taken from thence a pearle which himselfe afterwards hath configned into your hands, which himfelfe hath fixed vpon your head, to give you (as it were) a participation of his owneessence, and you vnworthily retayne it, without making it tributary to it's Creator. Qui de bono tuo gloriam fibi quarit, & non tibi quarit, hic fur Qui de bono tuo gloriam lusi quaru, o non sioi q owne glory from your ornaments, is a very theefe, and a robber; who endeuoring to filch Gods Honor from him, stealeth Paradise from himselfe. What sacriledge (I pray) can you thinke comparable to this? Secondly what indignity is it, to do that, which the ill example of great ones operateth, to put vice into grace, and vertue

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into neglect? Thinke you not , if proofe be made vnto you, it is the worke of Antichrist, that will suffice, to make you detest it? And what will Antichrist do? To what will he bend, and dispose all the sinewes, & arteryes of his power, but to fet vice on the Aultar, and you will before hand prepare a way for him? All that which Iesus Christ hath sayd, and done, all that which he hath fwet for, all that he endeauored, all that he hath wept, all that he hath bled, he hath done to blot out, and extinguish with workes, with wordes, with sweat, with tears, with bloud, the worke of fin. And you (forfooth) will againe erect statues? If fin coming from you, were esteemed as sinne, it would always be vnreasonable, but lesse dagerous. But now it happeneth not to be so reputed: Desinunt effe probri loco, purpurata flagitia . The finnes, which in a meane fortune would be thought fins, when they are dressed up with a diademe, or couered with a fearlet cloke, become the vertues of the tymes, which is a thing most abhominable. And by your il example, you are the cause of this illusion of mankind, which holdeth vice for vertue, and crime for trophey. Obserue what punishment a false Coyner deserueth. Aduise with your felfe, if Idolatry be the first, and chiefe of all finnes, what would he merit, who should not only be an Idolater, but the Author, and inventor of an new Idolatry?

And bad example doth it. When you (O noble men) degenerate, you impresse sin with the stampe of vertue, you place it vpon the Aultar, you are the cause, that a thousand, & a thousand present oblatios to it; you make a stable for horses of the Temple of Honour, & you being by the world esteemed, as little Gods, imploy all this reputation to destroy the honour of the true God, through the example of your wicked life. Canum de ca-

Iul Firm.; ibid, vbi Jupra.

to facitio, o errantes animas per obrupta precipitia crindeli calamitate ducitis, cum hominibus poccare volentibus, facinatum viam de Deerum mander athe enemplie . Thele are also the words of latin Firmicus. What ingratitude will make heaven blush, and the earth to shake, if not this? If you well weigh this confideration, it will never escape you. to do an act of ill Example; or if passion should happen to be exorbitant, at least you should imitate that Bird; which by Antiquity was called (Iuft) because she hid her excrements which she knew to be very pernicious, for feare it should infect men; lo you rather should bury your ill deportments in night; & obleurity, then expole them to publike view. For the third reason, consider what wickednesse it is to thrust the knife in the throate, not only of a multitude, that adore your Fortune, and gloryeth in the imitation of your vices; but allo to pollute all posterity with the authority of your Crymes? Admonetur omnis etas fieri pose, quod aliquando factium est, exempla fiunt, qua iam effe facinora destiterunt, fayth the eloquent Cyprian , ficut eramentum aruninat nequitia Yous Cor. finne is like ruft, which cleavesh close to all your fueces; Dong tife fors, and how much the greater you are, to much the more precipitation, and malice it hath.

Say not, you are perfonally culpable, and no more: that you are not to answere to God, neyther for the fins of those, that live with you, nor those that come after you. Which is fo much other wife, that the Scripture or- Exod. st. dayneth, who foeuer shall open a comon eisterne, without shutting it agayne, if it happen, that dattle fall therin, he was bound to repayre this lofte. Your brother, doth he not more neerely approach to God, then a bullocke, or a horse? you have opened to him the gulfe of scandall, and corruption, he is fallen into your fnares,

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you shall give an accompt to God for a foule redeemed with the price of his bloud.

You

Although you have caused, but one small sparke Exod. 18. of fire to fly if it happen to blaft, and burne the fruitfull fieldes, and deftroy the corne of your neighbour, you are bound by the law, to make the possessor satisfactio. A flathing sparkte of concupieence, which proceedeth from your eyes, and afterwards enkindleth a great fyre of vices and calamityes, shall be imputed vnto you in the day of judgement. And what fatisfaction for fuch domage? But on the contrary (O Noble men) when you feriousty imbrace verone; you ratish; and appeale the most sauage spirits by your authority. Nothing resisteth this sweet violence. Goodnes borne in the Chariot of greatnoste, hath darres to tharpe, and flaming, that they make even the fine fromes to melt. The prefent tymesimule you, the most distant admire you, all postes rity bleffeth you, & God most gloriously crowneth you. - It is fayd, when the Rainbow in heaven boweth his crooked hornes directly woon the flowers, he imparteth Plin. 1 192 0. 14. FaG

to them a most celestiall odowig which infinitely reuil ueth they kind. God hath fixed you in the lphere of greatnesse, as heavenly Arker, you know from whence he hath extracted you; and that no otherwise, then the rainbowin heaven; you are but a perty vapor, but this funne hath guilded you centiched you, enameled you with formany perfections, that infly we may call you the children of Admiration. Be you then to mankind -that, which the Rainbow is to plantes, leave to it the addur of agood convertatio, which may become natu--rall, you thall reape heere below true; and folid glory, contentments fo taftfull, that a man may more eafily feelerhem, then expresse shein; and in heaven your re-

compen-

compense shall be equalled to the proffit, which your Example shall have made on earth doing both and

Iknow not what may be produced more prefing

Motine XII. Punishment,

LEMENS Alexandrinus observeth, that Clem. A:
the beliefe of one God, and the Fayth of one lex. Ls.
independs are in the soule of man, of one, strong
and the same date, & that the Heathens, even
in the deepe obscurity of Infidelity, were not able to

flut theyr eyes against this Verity.

There is no foute in the world, fo barren, which by force of the light of nature, conceyneth not, that if there be certayne rayes, or reflections of vertue, fowed in the actions of men, the same ought to be in God, as in theyr fource, with a radiant luftre of supereminence. wherefore Because as Dyonysius Arconagita fayth in the Diones de book of divine attributes, sie seinderen tien, God is a great divin nome Thefis, which hath but one word, for expression, but this draweth a long with it, all Estences, Verityes, and Perfections . And for the same cause S. Augustine calleth this soueraigne Maiesty, Bonum omnis boni . Now so it is, that we behold to fhine in men, though otherwise very imperfect, certayne traces, or draughtes of luftice, Aug. & and we observe, that they are naturally addicted to the Trim, I. a. loue of this vertue, were it not that Passion, maketh ... them be-lye theyr harts, & betray theyr owne nature: we must then necessarily conclude, that Instice is in God, as water in the fountayne, lines in the Center, and · Torioi beames

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TOO beames in the funne. Tuftice and Mercy, are the two armes of God, which imbrace, beare, and gouerne the whole world they are the two engines of the great Archimedes, which make heaven descend voon earth and earth mount to heaven. It is the base, and treble-string of this great Lute of heaue, which make all the harmonyes and suntable Symphonyes of this V niverfe

Now, as Mercy is infinite, fo is fuffice. The divine Effence holdeth these two perfections, as the two scales of the ballance, alwayes equally poyfed. Indge hereupon (O Noble men) if the fanors, and mercyes of God are fo eminent with you, what pare shall lustice have amongst

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David, who had felt the scourges, cryed out, as in a deepe extaly: Quis nouit potestatem ira tua, aut pra timore tuo tram tuam dinumerare! Off my God, who can be able to know the force of thy anger! Who can be able 14mongst fo many perplexityes, and affrightments, torecount the effects of thy indignation! True it is , thy iuflice doth most extraordinarily appeare, on the rebellious heads of finners, but especially upon the Great ones of the earth. These wordes, of the Wileman are secrible, to any that will maturely confider them : Horrende, & cità apparebit vobis, quoniam judicium darissimum bis, qui prafunt, fet. Exiguo enim conceditur mifericordia, potentes autem potenter tormenta patientur; non enim subtrahet personam caiulquam Deus , nec verebitur magnitudinem cuinfanam. You, who hold the highest place amongst men, and live without feare, or respect of that Maiesty, which hath conflicted you, where you are know Golf will visit you, and appeare to you with speed and hoisrour. A most rigorous judgment shall be executed on those who commaund offer others! Mercy is for themferior.

ferior, and humble. But if you perfeuere in your wicked life, as being potent, you shall powerfully be tor mented. God is not a man to footh you, to diffinguish your perfons, and treat with you, with obsernance of your qualityes. Beware. The reasons, why the chastisement of Great men shall be most seuere, are cleare, and endent, the principall whereof I wil brieffly heere produce.

First, by how much the more a finne is committed with exact knowledg of good, & ill; fo much the more punishable is is, because it participateth the more of the renome of malice. Ignorace vinto many is part of theyr fan Aity, others with ope eyes runne headlong to ruine. Now, it cannot be denyed, but that great men ordinarily being endowed with good spirits, capable judgment, & most happy memoryes, and they instructed by so many Doctors, both speaking, and dombe, should not have much more light, and knowledge, then the ordinary fort of men. Behold, why degenerating, it cannot be chosen, but they must breake a thousand bonds, that held them in the planty, blunta thousand sharpe poyntes a thousand inflirations from heaven, that feelingly touch theyr conscience, the which canot be done, withourgreat & determinate malice, which rendreth theyr finne the more enormous, and theyr head the more pu-

This is the reason Deuines give, touching the punishment of the Angell Apostus. A strange thing, that God comming from Heaven vpon earth, to take humane slesh, to distend his imperial robe vpon man, who lay on a dunghill, drawing him out, washing him, gilding him over with grace, the true seeds of glory; in the meane tyme, hath left the bad Angell without mercy,

behold

N 3

for

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for a prey of Punishment, which shall not end , no more then God himlelfe. Wherefore is this, but that the angell offended with an absolute , and deliberate ma-Gree, 14 lice, as one much more illuminated, and Adam Suffered morel. c.o himselfe to flyde into sinne, rather by surprisall, by infirmity, by complacence to the humors of his wife, as

S. Augustine obserueth, then purposely, or contemp-

tuoully?

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Alas! me thinkes this horrid punishment of the contumacious Angell, should make the bloud congeale in the veynes of al the Great ones of the earth, who offend theyr Creatour, with as much malice, as they have knowledge, Aske (O Noble men) of the divine Iustice, from whence it proceedeth, that these euill spirits, have beene so roughly handled. If beauty, could mollify the rigor of a Judge, they were adorned with an incomparable beauty, aboue all creatures. If the excellency of nature be effeemed, they were the most lively images of the Divinity, amongst all'thinges created. If the spirit contribute thereunto, they penetrated by theyractine viuacity, euen from Heauen to the deopet Abiffe. If the glory of God were in this act confiderable they were creatures, who could love, bleffe, and glorify, God eternally. If euill had beene to be preneted, this great ludge faw there would arise from they danation, an infinity of blasphemies, an inuincible obstinacy, a long web of contrarietyes, opposite to the advauncement of his honour amongst men, a subuersion of the world, All this might have beene appyded in giving them one small hower of repentance; which, with whar feruor, decoftation, and dolour would they have imbraced? Yet notwithstanding, without regard to this beauty, this grace, this excellency of nature, these prayles, this good or ill, behold

behold the taken in the boyling ardour of their crime ; ftroken with the thunder of the divine inflice, throwne downe broken in shiuers, captinated in prisons of fyre. abandoned to the sword of vengeance; to eternall tortures, neuer leing amidft theyr darknesse, and sulphus rous flames, one sole beame of the eyes of mercy. O terrible fentence inexorable fensence! Oh vnhappy fpirits! Oindements of God! What a terrour! what a bottomleffe depth you are? Iudge now (Oyee great men) if the crimes of knowledge, and malice are fo rigorously punished, what will become of you? If you live neglective of the divine Maiefty, you being among the people; as were the Angels among other creatures? a old another as

Secondly, no punishment is more sharply, nor lawfully inflicted, then vpon the vngratefull; they deferue. that all the elements with their best forces should confpire in the avengement of their offences, fince they violate a law, engraven on this Vniverse by the hand of nature. Their punishment is the facrifice of featouly, spoken of in Scripture, wheron, nor oyle, nor incense is powred: Non infundet oleum, nec imponet thus: there Num. 3. is no more oyle of mercy to Iweeten their torments no more incente of prayers, to appeale Gods Anger : nothing is there but thunders, lightnings, and vengeance. Now, it appeareth that noble men, and Great ones; cannot depart from the service of God, without a deep marke of Ingratitude, for the benefitts, which I have touched before; and you thereon will necessarily inferre, they trafcending others in condition, should not in

God will call heaven, and earth to their judgment, and then fpeake to them in the prefence of all creaturs, with

ments.

cafe of fayling, or neglect, expect an equality of punish

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with a voyce of thunder. Harken yee (O you Princes of the earth) I did make you as Eagles, I did give you ftrong winges, to lift you vp to mount Libanus, & extract to pith from the Cedars. I advanced you in fpirit, in iudgement, in courage, in riches, in reputation, in

honour, aboue other men.

I imprinted the rayes of my power vpon your fronts, to infuse the regard of your Persons into the harts of the people. I held heaven, and earth, men and beasts in breath, to contribute to your authority, & seruices. And you have taken armes, employing all my treasures to make warre agaynst me, you have lived, not as reasonable men, but as brute beastles, without God, without law, without ever casting your eye to heaven, but to vomit out blasphemyes in the face of it. If I have put power into your hand, you have employed it in oppressing the weake. If instice, you have perverted the vse of it, and made the ballance incline to the tyranny of your passions. What can such an ingratitude expess? I leave the conclusion to your selves.

In the third place, as the bad example of Great men, is most pernicious to the inferiors, for the strength of their authority, which draweth their weake soules to a serule imitation, God express counterpoyseth the infolence of their vices, by singular, and remarkable punishments, to the end, those that are attracted by the sustre of their fortune, may be affrighted by their falls. It is true, we are in this world, as Owles in the night, our Eyes benummed, and surcharged with terrestriall humors, which hinder vs throughly to penetrate this cloud of the divine providence. Notwithstanding, God darteth forth (as it were) out of these Clouds, certayne stashing sparkles of sire, and light, to make you read, in

Motine XII. Punishment.

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the punishment of so many ill living great men, the vnreleaving rigour of his influce: High steeples, are nor so
often rene, and defaced by the violence of thunder, as
are Crowns & Diademes, on the heads of wicked Princes
with heavens chastisements.

Read facred, and prophane Storyes; what ftraunge punishments are there of great men! One sheweth a defire to leape into heaven, to plant his throne, among the starres, yet God makerh him eate hay with beaftes, enforcing him to dy alive, not only to honour, and the nature of man, but to lead a life in brutifineffe: This was Nabuchodonofor. Another, in the very midelt of the fernor of afeast, heareth the great clock strike his hower, & feeth the hand of a man on the wall, drawing a dreadfull fentence agaynft him: This was Balthazar. Another dyeth, eaten vp with lice, as Herod. Another, loathfome with infections, as Antiochus. A nother hanged on a tree . as Absolom. Another on the giber, which he had prepared for him, whome he accounted for his flane, as Aman. Another dyeth by his owne hand, not being able to find any other in the world, more cruell then himfelfe, as Nero. Another maketh himfelfe a fopulcher with drunknesse, as Alexander. Another is massacred in the middit of the Senate, as Cafar. Another from the throne of the Roman Empyre, goeth to proffrate his backe to his foe, the Persian , to become thereby a footsteep , for him to mount on horfe-backe, as Valerian Anotheris caryed about in a cage, as Baiazet. Another is ftrooken with lightning, as Anastafius. Another is flay ne in his Campe by a hand inuifible, as I wian the Apostata A great volume might be made, if one would compile all these mortalityes, they make Theavers to resound, and Tragedians deplote, white work willing 5th sile of yeth

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Consider (O Noble men) if God in this world? where good and ill are given to vs (as it were) in pi-Cor. 7. Aure, (Praterit figura huius mundi, fayth the Apostle) vfeth such rough roddes to chastice the vices of great me, what will that be in the other world? Sagitta tua transeunt, vox tenitrui tui in rota. The arrowes of chastisemet, do prefently passe away, but the voyce of thunder, the fentence of ludgment, shall go like a wheele, and the execution shall have no end . If there happen vnto you aloffe of goods, it is an arrow, that paffeth; loffe of Children, an arrow, that paffeth: Sicknesse, an arrow that passeth; disgrace, an arrow, that passeth; Temporall death, euen a feathered arrow, which doth naught elsbut passe away. But eternall death, is the thunder in the wheele, which never passeth. To be drenched in a lake of Sulphur, powdred as a victime of vengeance with fire, enkindled with the breath of Gods anger, to fee nothing but Diuells, to abide in nothing but torments, to fuffer paynes in every fense, to find a hell in his owne conscience to have no other life but an eternity of torments, is a thing to be feared, aboue all things most dreadfull . Paulus Orofius, in the history he dedicated to S. Augustine, observeth that the tracks of Pharaes chariots after his detestable death, remayned long tyme vpon the fandes of the red fea, to ferue, as an example, for posterity. Behold (O Noble men) the bloudy footsteeps, of fo many, and so many Great ones, who have gone before you, whole spoyles are perhaps (as yet) in your hands, their bodyes in putrifaction, and their fouls in torments! Refemble not those that pillaged the souldiers of Sennacherib, who strooken with the reuengfull Land of heaven, found men of aftes; in golden armes; they tooke the gold, without thinking at all of the ashes;

which

Orof.l.s.c.

Confi.

Pfal. 76.

which scattered by the wayes. Take good heed, how you suffer your selues to be deceyued with the glimmer of the honours of these ill-lining Great ones, least you besurprised with they death, and Catastrophe.

The day of death will come, be it sooner, or later, the Post is on the way, who bringeth the date heereof. If you have lived ill, a thousand terrors, a thousand frightfull fantasyes will then besiege your hart, alto-

geather drenched in the bitternesse of death'.

A tumultuous army of thoughts, shall strike vp and allarume to your repose: some shall represent vnto you, your goodly pallaces, many tymes cimented with the bloud, and swet of poore men, which you must forfake, and pay all in one groffe fumme. Others, all the goods, which you shall have invaded, either by violence, or subtility, whereof you shall be stript, and shall go to the judgment of God, devoyd of riches, and furcharged with accompts : others, shall decipher vnto you the follies of your youth : others will depaint vnto you the day of judgment, and hel, before you do fensibly make proofe of them. The Lady which sleepeth by your sides, and ever holdeth the fyre, and spurre in your harts, mouing you to new violences, and extorsions, to foment her pride, and entertayne her pompeous vaine glory, shall leave you then to wrastle with death, and shall feeke the safety of her owne affayres. Your eldest sonne, for whom you presently pawne your soule, to all iniuflice, and exhaust your owne abilityes, as the spider, to make him great, shall willingly out-runne the steps of death, to close your eyes: scarcely shall there be found in the house some poore old woman, to shrowd your body in a winding sheete, to be put into a coffin ; and in the meane while, the foule separated from the body, shall be presenpresented to the judgment of God, to recevue the inevitable fentence. Alas! dorh he not fleepe a long, and deadby fleepe, who is not a wakened with the found of fuch a Trumpet ?

Motine X 111. Revvard.

N Auncient fayd, that the two most powerful deityes of Comon wealths , were Punishment, and Reward . These likewise are the two Bafes, & (asit were) the two fundamentall lawes, you which God the creator hath established the policy of the Vniuerfe. As he is a seuere revenger of Pfal. 144 offences, fo he is most liberall in rewards : Miserationes eins super omnia opera eins. The scripture teacheth vs this, in very remarkable termes, when speaking of the instice of God, it giueth it in weight, and measure, and maketh it when there is occasion of Chastisement, to proceed in the effects thereof very restrainedly, as if it were an act disproportionable to his nature, and his ordinary practife. But when he is actually disposed topardon a finne, to reward a good worke, to crowne a vertue, he powreth out his graces, as out of a golden tonnel, with a free, and plenteous profusion: Pondus, & Statera indicia Domini: ponam in pondere indicium, & institias in mensura. Behold, how he excerciseth instice? Effundam de spiritu meo super omnem carnem. Behold, how he excerciseth mercy?

Prou. 6. 16. 18. loel, 2.

> For the fame reason, the Prophet Esay fayth, He meafureth the waters with his fift, and poyfeth the heauens with his palme ; Qui mensus est pugillo aquas , & palmo

Motine X I II. Reward.

palmacales pondenauit. That is to fay, he grueth chaftifements, and afflictions, fignified in the Scripture by the waters, with a sparing, & close hand, but as concerning rewards represented by the heavens, he powers them on all parts, with his sacred, and bounteous hands.

Feare not then (O Noble men) that you, having wowed a Faythfull feruice to your great Maister, should in any kind be frustrated of the recompence, which he hath established for his feruants. He hath allwayes the reward in his handes: Mercer mea mecum est. If he prefent, on one side, the sword of instice to sinners, on the other, he extendeth vnto you the olive of peace, and be-

nignity.

Figure to your selves, that great Emperour, bearing in his armes, an Egle, with two heads, who in one beake held a thunderbolt, and in the other a braunch of palme, with this Motto, in such insurer, Every one in his time. Gad runnesh the same course, if he have thunder- Maximila boltes to crash rebellious heads, he hath Palmes to unapud crowne the Faythfull services, which men of quality Typos. render to him.

And without speaking heere of rewards (O Noble men) common to you with others, if you be constantly raunged in the current of Vertue, you shall find that God will liberally give you three thinges, which those of your condition, ever hold in great esteems. And what are those? A house competently rich, a folid Glory, a flourishing Posterity? And how is that?

Amongst those, who enjoy great Fortunes, some build like Mothes, others like Swallowes, the rest like Walcyons. Those build like mothes, who rayse houses of minstice & iniquity, which in the same proportion, as they are reared to the clowdes, ynperceyuably sinke

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into

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106. 270

18.

into hell , weare, wast, and in the end quite vanish as way: this is the Godly confideration of holy lob, speaking of the pallace of the wicked : A dificauit ficut tinen domum suam. He hath built his house, as the Moath. And how doth she build? With destroying, you will fay. This little creature, harboured in some cloath, or old garment, maketh much a do, he gnaweth & gnaweth day, and night, as endeauouring to build a lodging for himselfe, and in gnawing discouereth himselfe, the end of his trauell is his losse and nakednesse. O how diuine is the Scripture, to represent so natively to vs the blindnesse of the Great, and rich of this world, who fuppose they can make magnificent, and happy houses, without the foundation of the feare of God. All, in doing this, build, as the moath, that is to fay, in gnawing, they have plottes, and defignes in the Countrey, in the Citty; in every place, they have overfeers, and architects; they imploy the mason, the carpenter, they rayse houses of pleasures, they make Magazins, fretted with gold, and filuer, they buy, they purchase, they contriue in their imaginary braynes, their rents, and reuenewes, and measure all thinges with the ell of Eternity. Notwithstanding, one would be amazed, to see, that all this goodly building of fortune, composed of iniustice, concustions, & rapines, cimented togeather with the swet, and bloud of the poore, falleth by litle and litle into ruine; and when this commeth into the judgment of God, the foolish moath, who hath so grawne to feed, & couer himselfe, findeth himselfe naked, hungry, ashamed, and extremely miserable.

Those build like Swallows, who also much labour to erect houses, but with litle successe, or fruit for posterity. Swallowes after they have well built in sommer, for-

fake

fake vs in Autumne, & leave no other memory of them, but of morter, straw, and dung: so many Noblemen oft tymes build pallaces, make huge purchases, & that with vnspeakable industry, but because they proceed therin with finister, and irregular intentions, God suffereth not they posterity should enjoy it: we see houses empty, as swallowes neaftes in Autumne. Some man will aske, who built this house? Answer will be made, such a one, a mushrome of the Court, comming from nothing in one night, in all other thinges faithlesse to God, and men, who hath not left any thing memorable behind him, but his vices; and thus all the fame of this ma, confifteth in picking of strawes, which are temporall riches, scattered heere, and there, and in the dung of an ill name, which he leaueth to posterity. Behold an ayme ill levelled, for the raying of fortunate buildings!

But as for you (O vertuous Noble men) God permitteth you to build, as Haleyons. How is that? Two notable properties are observed in the neast of the Haleyon. The first is, that the architecture of it, is so strong, fo durable, it cannot be broken, nor cut, euen with the violent stroake of Iron. The second, that it is so proportioned to the bird, as if it were fowed to her body, in fuch manner that no creature can therein be receyued,

but the architect himselfe ...

Justly behold the conditions, which God hath given to your houses, when they are built upon the feare of his holy name. They are strong of force lasting, against all the strokes of Fortune, nor is there any violence, which can open them, to destroy them. It is the infal-promite lible promise of God: Domus impiorum delebitur, tabernacula vero instorum germinabunt. Moreouer they have a certayne benediction, which disposeth all things in good.

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good order, the rule of expence proportioned to the quality of they perfons, the Occonomy fage and pruttent; in fuch fort that all things are mannaged there, with measure, and compasse, as in the Halcyons neast. And as an Auncient Writer hath sayd; Order, is the world of worldes, which retayneth all things in they lustre, and vniteth them with a seame, & lasting band, when once it is fixed in the samilyes of Great ones, which happeneth by the meanes of piety, it alwayes there produce the same effects, which it doth in this great Vninerse.

The fecond reward, is the Honour fo much defyred by Noble spirits. It falleth out, that the wicked are somtymes rayled to the greatnesse of the world , but they are therin as Comers, as Starres of mud, and earth, who taking a falfe luftre, make shew for a tyme, in the ayre of vanity: and afterwards they are scattered; cafting pestilence, and poyson into the fower quarters of the world. On the contrary, reall Noble men, are like true starres, planted, and enchased by the hand of God, even in the firmament of honour, to enlighten an eternity. Theyr glory is fixed with nayles of Adamant, Calumny may perhapes shake it, but neuer ouerthrow it: yea Tyme it selfe confesseth, that there is neyther pincers, nor hammer can worke this effect: Quicunque glorificauerit me , glorificabo eum : qui autem contemnant me, erunt ignobiles. It is God, that promiseth this; whosoener shall glorify me, I will glorify him, and those which despile me, shall become ignoble. Hereupon judge, how folid, the honour of great men is, truely vertuous, fince it is fastened to the honour of God himselfe, who gloryeth in honouring them. A thousand, and a thousand Princes, and phantaftique great Ladyes, haue galloped Homour vpon the full speed, and with a discomposed spirit,

1. Reg. 2.

rit, have invented imaginary formes to find credit, and admiration in the hartes of men . Some have caused mountaynes, and rockes to be cur, to rayle Statues to themselves, as Semyramis. Others have take crowes, parrats, and other birds, counterfaiting human speach, & have taught them a lesson, which was to falute them, as Gods, afterward enfranchizing them for the open feild, have fent them into the ayre, to cary these falutations, and impresse in the mindes of mena false Idea of theyr divinity. So did Pfapho. Others have taken the figures of Eagles, Lyons, & Serpents, (as certayne Kings of Egipt) to Arike a terror in the foules of mortall men: others have left Medalles , triumphant Arches , Coloffulles, goodly Pallaces, Theaters, Amphitheaters, as the Roman Emperours: others have placed themselves openly vpon Aultars, as Caligula, who let the figure of his owne head ypon the statue of Iupiter. Posterity hath exploded all this, the tymes have derided it, obliuion hath swallowed all of them: if it have not fet his biting tooth therein, it hath beene for no other cause, but to leave them to a harefull, and detestable memory, a thousand times worse, then forgetfulnesse. Much otherwise, Great men, that have built theyr fortunes, ypon the foundations of the feare of God, from small, and feeble beginnings, are come to so high a pitch, that they have replenished all tongues with theyr prayles, all hartes with theyr admiration, all ages with the monuments of theyr glory. For it is God alone, that causeth men to take aymes of true, and folid greatnesse, & with a puissant armedasheth, & ouerwhelmeth those spirits, who suffer themselves to be transported with the torrent of Vanity, courting airy Imokes, empty apparences, and flying clowdes, wherby they produce monsters, insteed of deserved honour, seaThe Holy Court. [Lib. 1:

hath in such wise shewed himself to have greatnesse in his owne handes, that extracting men from the dregs, and froth of the earth, he hath made them mount so high, that often tymes Imperiall heads, radiantly glittering with rubyes and Diamonds, have bowed vnder the ashes of a poore Fisherman. And who seeth not, that the true and only meane to enter into the possession of honour, is straightly to vnite ones selfe with this divine Maiesty, from whence on man restent all the lustrous

rayes of Greatnelle.

For a third reward, this fourraigne Mouer, and Architect of our Lives, and Fortunes, doth propagate also the glory of Fathers to theyr Children, and giveth them a flourishing posterity, which makes them eternally line in the memory of men, by the most lively Images of theyr vertues. It is often observed, that Noblemen, who haue established tyranny in the world, haue neyther beene fruitfull, nor fortunate in theyr posterity; and as nature is scanty in the propagation of wolues, defigned for spoyle, which other wife would put all the word into defolation : So almighty God, by a fecret Oeconomy of his divine providence, permitteth not, that Great men, who have made theselves disturbers of publique peace, and infringers of lawes both livine and humane, whereof they ought to be protectors, should make the brutishnesse of theyr sauage soules to survive them in a po-Aerity. But as for those who are arraunged in the list of fanctity and modelty, God hath as it were) immortalized they bloud in they posterity, as we see it happen in worthy, and illustrious familyes .

But to what valew amounteth all this, which I have fayd, in comparison, of that Crowne of glory, which

God placeth on the heads of Noble men, in the other life, when they have vertuously governed, in this mortall mansion? O what a brave death it is to dy vnder the shadow of the palmes of so many heroicall vertues? O, it is the death of a Phanix, to dye in the odours of a holy conversation, to change his sepulcher into a cradle, and even draw life out of his Tombe! Oh, what an immortality it is, to survive eternally in the mouthes of men, but much more to live in heaven, enioying the knowledge, Love, life, and felicity or God! O Nobles, betake your selves betymes, and in a good hower, to the way of this Temple of Honour, by the exercise of holy vertues, which are like Elias chariot, all slaming with glory, to cary your purifyed soules, even to the height of the Empyreall Heaven.

P 2

THE

SECOND BOOKE.

Of the hinderances, vehich everlely men haue in the evay of Saluation, and Perfection.

The 1. Obstacle.

Eaintnesse, and Weaknesse of Fayth, Agaynst Atheists.

obligations, which Great ones, & men of Quality haue to Perfection, let vs now see, the hindrances, which may stop the increase therof, as well to take from them all pretext of false liberty, as to denote the confusions, deeply rooted in the corruption

Obstacle In I Veakoesse of Fayeb.

ruption of this age. The first is a certaine languishment, and debility of Payth, which giveth the swindge to all sortes of vices, so that putting all the greatnesse of the world, into a false seeming, it beholdesth Paradise, and all the blessings of the other life, with bleare eyes, and clowded with a perpetual Eclypse.

And, that you may well conceyne this, let vs obferue, that in this age greatly altered by herefy, liberty, and vice, two lortes of men are to be feene, where f the one do fymbolize with inft Abel, and the other are of the fe 2 of Caiv. These two brothers began to contend togeather, even in the worlds gradle, as I seek, and E fav.

in the belly of Rehecca.

Abel had a soule impressed with a good stampe.

Religious, Docile, Pure, perpetually fixed in the chast apprehensions of the Dimnity. Cain, quite contrary, as impious soule, greatly infected with the serpents breatly blacke, variable, wanering in sayth, and in the vertue of the dinine providence. He verily is the Father of Atheists, & S. Rernard hath properly sayd, He killed saith, Bern. firm. before he murthered his Brother. Fideicida, antequant fra. 24. in Cantricida.

Procopius calleth him the Sonne of the Earth, because this vinfortunate creature perpetually looked downe- procop. in. ward, having already (as it were) buryed in the tombe Gin. of oblinion, the lights and knowledges of beauen.

From thence proceeded the inreverence of his vnbridled spirit, his wicked facrifices, his enuy agaynst his brother, then afterward his fury, murther, and bloud, &

lastly a deluge of calamityes.

The only example of his difaster should suffice, to terrify those who following him in his impiety, make themselves vindoubtedly the companions, of his mis-

P 3 fortune:

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fortune: but fince it also is expedient we proceed herein by discourse, and reason, I do observe the causes, & remedyes of this Insidelity.

Fayntnesse, and Debility in fayth, and consequently Atheisme, is formed in 3. forts of consciences, that is,

the Criminall, the Brutish, the Curious.

Atheisme proceedeth from a criminall Conscience, when a foule findeth it felfe involved in a long webbe of crimes, and (as it were) overwhelmed in the habits of finne. In the meane tyme Goddoth inwardly tempesttoffe it, incite it forward, lash it, and then all bloudy, and vicerous, as it is, it is not able longer to remayne within it selfe, but tasting so many disturbances in its proper mansion, it searcheth euasions, & starting-holes, it expatiateth in the pleasures, & delights of the world, to dissolue her many griefes, and findeth in every thing her gnawing worme. She looketh backe vpon the path of Vertue, which she hath eyther forsaken, or neuer trodden, as an impossible tracke, the spirit of lyes reprefenting it vnto her, all paued with thornes, and bryers : the reentreth within herfelfe, and fayth in her hart, that there is none, but God who afflicteth her, & that necesfarily the must free herselfe from him; for our felicityes are measured by the ell of our opinion, and no man is miserable, but he that apprehendeth his own vnhappynesse. Then foothing herselfe, with these humane discourses, she heerein much laboureth, as a woman in child-birth to acquit her selfe from God, from the beliefe of Iudgment, of Hell, of the Immortality of the foule. Notwithstanding she cannot, when these wicked spirits have ordinarily scoffed at the misteryes of Religion, with theyr companions, as if they would put on a bold forhead, and an impudence strong inough to endure

Obstacle I. [VVeaknes of Fayeb.

dure a stroke so dreadful, but to contend against the Essence of God. Care findeth them in theyr bed, and is pinned to theyr silken Curtaynes, the thoughts of a Diwinity, which they supposed to have totally banished from theyr hartes in pleasures, whon the least affiction returne, and make themselves felt, with very piercing pointes, which headlong throweth them into despayre. The Prophet Esay hath divinely prophecyed of such a 1sa. 14. 136 soulce. Poster eam in possessionem Ericip: I will make her Total. 46 the inheritance, and possessionem Ericip: I will make her Total. 46 the inheritance, and possessionem entrayles a thousand ittle hedghogs, which to the proportion of theyr encrease, make theyr pricks, and darts multiply a thousand gnawings, a thousand apprehensions, as vncapable of

repose, as apt to afflict a conscience.

Such heertofore was the state of Nero: The barbarous Monfter, who so often had dipped his hand in bloud, fought out a bath of delights to bath himselfe in , he ranne vp and downe to pry into all the inventions of the pleasures of the world, to rid himselfe from the arrow, which he had in his hart, and to despoyle himselfe for ever, from opinion of the Divinity. This was a matter for him impossible. When he was at feastes, sportes, or Theatres, the apprehension of God, stung his hart, as a Bee, and there left the fling. If he flept upon roles, the shadows of dead men, aproached to his downy bed, to require an account of theyr bloud. He scoffed at Religion, and feared it; one while he despised facred things, and another tyme they made him tremble with horror. He fought out waters of exptation, to wash his sinnes, and neuer opened his eyes, to those, which S. Reter, and S. Paul presented to him. His soule was torne with pincers within it felfe, as on a perperuall scaffold of exquilite

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quifire torments: when it would iffue out of it felfe, it was like a wild cole courfed, and chased by men, and beafts; or as a buil ftung with a Gad-fly, who fayne would runne from himfelfe, yet fill findeth himfelfe. with himfelfe . Iudge (O Atheifts) what a life this is?

The fecond cause of Atheisme is , the sensual love

of fauours, pleasures, ease, and delights of the world. which oftenrimes degenerate into the meere brutishnes of a foule, which sleepeth in fat , and greafe, fo intrica-Clem. Ated, and confounded in earth, that it loofethall knowledge of Heaven. Clemens Alexandrinus fayth, that it happeneth to foules, which are great louers of fenfuall pleafures, to engroffe, thicken themfelues, to become fleshly, in such fort, that as Plotinus very learnedly writeth, they live not, but as a plant whiterer igner another tention.

Plotin. 4pud Pbilop.

lex. 1. 2. Pedag.

> Thefe spirits are much inclined to Atheifme, for as the Wifeman obserueth, after the concupiscences of the belly, commeth vnbrideled irreuerence; Irreuerens, er in-

> frunitus animus, which serueth, as a harbinger. To impiety, God defyred not, that in offering a Bird (as a facrifice vnto him) the gorge should be presented, which is the litle Magazin of the meate, but commaunded to

cast it into the aihes: Vesiculam cutturis projecies in loco, que cineres effundi folent; which is to declare to vs, that carnall men, are most vicapable of celestiall things, and very fit to be dragged to the dunghill, and Afh-heape. The more they are affected to things present, so much the more, yea euen in deep draughts they drinke downe the forgetfulnesse of things heavenly : Saturati funt , &

Of 13. elenauerunt cor fuum , & obliti funt mei .

Al those, say with Efau: Quid mihi proderut primogenita To what vie, will this goodly prerogative of primogeniture ferue me? This tytle, of the Children of God, this happyObstacle 1. | Vreaknesse of Farth.

happynelle of future life ? If there be no fentualt pleasures, nor carnall contemments in heaten . I will have none. They become the true disciples of Mahomet, who in his Alcoran, deferring the Turkes Pa- Alcoran radife, placeth their good water, good fruits, ringes, acora, a carcanetis, filken tapeftry-hangings, and fuch like things; all these would enjoy all, but the water, which they willingly would chaunge into wine. What fwine are thefe?

The third cause, if not of Atheisme, at the least of weaknesse, and faintnesse in matter of Fayth, is, a foule, who will proceed in matters of religion, by politique, and humane wayes, and fuffer it felfe greatly to be pleafed with curiofity, which incessantly moueth it to draw the currayne of holy misteries, to enlighten them with the torch of reason, and behold all that passeth there.

Such fpirits are not fo maligne, nor flupid as the first, and second, notwithstanding they are weake, and very ignorant, fince they fayle in the first rule of wifedome, which discouereth to vs, that it is an absolute folly of a discomposed judgement, to be desirous to meafure things divine by the rule of fense, and humaneexperience. They turmoyle themfelues, and bate, like a hawke vpon the perch, and often fay in their hart, that which the Apostle S. Peter obserueth in the person of in- .. Pet. 30 fidels. Vbi est promisio? Vbi est aduentus eius? ex quo enim dormier it patres, omnia persenerant ab initio creatura. Where are these promises? Where is the comming of the sonne of God? See you not that tymes revolue, men come, & go, all things have their ordinary course, and we must expect no other miracle. They imagine, that all the coucells of heaven should turne, and roule according to the projects of their vnderstanding, and that if God had his

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eye open, (as it is said) vpon the Oconomy of the World, both this, and that would succeed, as they have contriued in their feeble brayne, which is a great illusion. Such kind of men would willingly speake with spirits, to heare them tell tales of the other life, they would know (as S. Iohn Chrysostome sayth) what habit, what clothing the sonne of man weareth, covered under the species of the sacrament, how the Angells are formed, of what colour the Deuils are, nothing would please them better, then to talke with one really possessed, to know things future, to divulge predictions, to behold prodigyes, and miracles. Briefly it seemeth they have no other purpose, but to believe in God, by the Deuill.

Such kind of proceedings are very exorbitant, & vn-fortunate, for the reasons, which I will presently produce. First (O you wretched soules) who betake your selues to this way, see you not, that by this meanes, you pull out the two eyes, which God hath placed within your soules, no otherwise, then the Sunne and Moone in the firmament, to wit, the eye of Fayth, & that of natu-

rall Prudence.

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You make your felues sharpe, and cleare-sighted, and are more blind then moles. For tell me, for as much as concerneth the light of nature, can there be found a folly more grosse, and absurd, then to behold men, who are borne, and bred in christianity, as in they proper element, after a thousand, and a thousand witnesses of the truth of they Religion, which even the marbles do speake, and very stones proclayme, to make themselves so wise, and able, as to seeke out other proofes, then those, which have wonne worlds to the ghospell? You would have a God, that should give you new signes, & tokens, to consime you in Fayth; a God, which servicely will

Obstacle I. | VVeaknesse of Fayth.

will be surprised, to please the ticklings of your curiofiry: (fenfeleffe men, as you are) this were not to haue, a God, but a lame Idoll. Are not you very blockish, to treate with God much more wickedly then one would do, with a meane man? If you had passed your word to two frendes, you would prayle him, withall freeneffe, that should rest satisfied therewith, and would condemne the other, whom you should find, fearefull, inconstant, and euer vpon distrust, yet would you, that God should fauour your infidelity by extraordinary wayes. What apparancy is there for this?

All Curiofity is damnable; it is an vlcer, that euer itcheth, & which without ceasing is irritated by contituall scratching; it is a horse-leech, which draweth out all the bad bloud, and filleth till it burft. It is a Mag-py. a biting worme, which taketh men by the eares, as well,

as dogges.

But aboue all, it is most pernicious in matter of Religion. Sixtus an ancient Author, cited in the Biblio- Sixt Sensit theque of the Fathers, hath spoken a thing very remar- in Biblioth kable: De Deo, etiam vera loqui, periculum est. When one Chrifoft. de fpeaketh of God, yea withall verity, we must allwayes fato. in this occasion proceed referuedly; as if one trod Leuis, vpon thornes. It were better, fayth S. John Chryfostome, not to know him, then to know him ill. Hefichius teacheth vs, One must approach to him, as to fyre; to great a distance maketh vs quake with cold, and ouer-neere approaches, burne vs.

Secondly judge, whether any body would not fay, it were a great weaknesse of vnderstanding, to be defyrous to proceed in case of Religion, by such knowledges, as are common, with brute beaftes, & forfake those of ment And yet this is it, which you do, when leaving

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the eye of understanding, and the light of a rectifyed judgment, which God hath ginen man by priviledge of excellency, you will heare, fee, and touch, begging a truth from brutish sense, which is absolutely to rayle them about their capacity. See you not, how the moone, by her interpolition Eclipseth the sunne, & when you in matter of Fayth interpose sense, you obscure the light of Judgment, the true funne of your foule, which dictateth to you, that it is a thing most reasonable, the creature should submit himselfe to the creator, that it carefully keep it felfe from daring to comprehend him in the vniuerfallity of his Nature, and thut vp this vaft Oceain a litle cockle shell. It is a pittyfull thing to heare, that these curious spirits should suffer themselves to be surprized by a quackfaluing Imposter, who casteth mists afore they reves by force of delufions, and to contend with God, who giveth them as many obligations, and affurances of his promifes, as there are letters in the

Chrifol, in Scripture: Doustot, & tantis voluminibus cauet, & debitor ferm. 25. wan tenetur .

This is not only to cracke the eye-string of a reasonable judgement, but also to pull out the eye of fayth, all pure, and calestiall, as it is . You demaund proofes of Apor. 12. your religion? Frantique-man . looke backe vpon the birth, the progresse, and state of the Church. This is the great Signe, the Lady cloathed with the Sunne, which one cannot be ignorant of, without a prodigious blindneffe:

> Admit, it were nothing to have for proofe, fo great, fo vniuerfall, fo constant consent of all the Prophets, to prefage many ages before, the effect, birth, life, death: of the Messias, the establishment of the Church, the connerfion of the Gentills, so determinatly , and punctuals

Obstacle 1. [VVeakne Te of Fayth. ly, that even the most diabolicall spirits, who had from

all tymes these Scriptures in their hands, seing this con-Lequently to happen, which succeeded in the Octonomy

of Christianity, were enforced to yield to truth.

That it were nothing to have feene through all ages, a thousand, & a thousand miracles, in heaven, in earth, on the fea, made in confirmation of Christianity, it the fight of the most witty, and malicious, who bent Al theyr endeuour to censure, reiect, and contradict them. Notwithstanding, the euidence was to palpable, fo strong, to inuincible, that Tyranes, year the most enraged bloudy executioners, conuinced with the proofes thereof, let fall the fword, which they had taken in theyr hand, for flaughter, and stretched out theyr necks to the

perfecutors to be beheaded.

That it were nothing, to tell, what a good Author vpon an account taken hath observed, that there have beene eleuen Millions of Martyrs, of all fexes, who have fealed the Religion , which we profeste , by effusion of theyr bloud, and in this lift, an infinite number, of perfons of eminent quality, who confiderately proceeded in the least occasions, that have abandoned the easefull accommodations of theyr formmes, theyr effaces, dignityes, year they scepters; and diademes, to deliner as a prey to most enormons, and exquisite torments, a most pretious life, which they might have led in honour, in reputation according to the world, in pleasures, in delights mewonders is ground and a row oroday tringd

That it were nothing to fay, that after the perfectitions there were sprong vp, an infinity of brauespirits; intelligent, cleare fighted, furnished with all forces of humane kno whedges, as the Inding, Tertallian! Copridit Ancustines, and lomany other of chesame profession,

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who after they had ferioufly and indicioufly examined the state of Christianity, have imbraced it, professed it, defended it fome with their pen fome with fweat, and fome with theyr bloud. The heavens are not enameled with fo many starres, as the Church hath had great men, the prodigyes, and lightes of the world, who by they learned writings, haue illustrated the verities of our Religion. I leave to you to thinke, if amongst fo many great Sunnes, which have garnished heaven, and earth with brightnesse, one should behold a ridiculous Rere-moule to creepe out of a hole, & fay it is not day. and that all these sunnes, are but darknesse, whether he deserve not to be fleeced, and stampt to powder? That if all this, which I have layd, (being very strong) and fpecious, enter not into the line of account, what may one answere to two things, which are very eminet in Chri-. flianity, the confideration whereof is of power to fortify the most weake, and deplorable spirit; to wit, the mercaylous proceeding, which hath beene held in the establishment of our Religion, and the most pure fanctity of the doctrine thereof?

What is there humane, in this law, which is established against all humane wayes, by a successe so strange, and admirable, that it enguleth all spirits in wonder? Where was, in these beginnings, Eloquence, Fauour of princes, theyr reuenewes, theyr estate, theyr armes, theyr soldiars? where were the promises of honour, reputation, dignity? where were the mouing allurements of sense, and all that, which vieth to feed, and soment Sectes? Brom whence commeth it, that the Church alone hath increased under tempestuous stormes, in persecutions, in the slaughters of 300 yeares, during which time, there hath beene no engine, which Hell hath not viets.

torment, which the deuill hath not invented, inventions, which the great ones of the earth, with powerfull hand conspiring, have not executed? Sola Ecclesia persecutionis. Hirom in bus stetit, martyrijs coronata est. Crudelitas illecebra est sectionis min plures esticimur, quoties metimur à vobis, semen est sançais chi Total. Christianorum. All the plaistered pretending sectes, which in apol est have seemed desyrous to take this way, are quite vanished, from whence it commeth to passe, that the Church alone hath maintayned it selfe in a bloudy tempest of 3. ages, in the contradiction of a thousand Sectes; from whence it proceedeth, that the cruelty of Tyrants hath served for encouragment to the Faythfull, & the bloud of Martyrs, for seed to posterity.

Where can a religion be found, which with fuch innocency, and purity of life, fuch humility, folidity, fancity, with the armes of difgraces, pouerty, despieable
contempt, austerity, torinents, hath changed the estate,
and face of the world, hath planted the Crosse in the
capitall Citty of the Empyre, about the thunder-bearing Eagles of the Emperours, and the ashes of a poore
silverman massacred for this law, about the Diademes

of Kings?

What would the ancient Cafars fay, if they role agayne from their graues, to behold in Rome, where all the Monarchyes were established, and incorporated, where all the Diuells and Furyes were cantonnized, as in their last, and strongest fortresse; in Rome, from whence came all the fulminating thunders, and bloudy Edicts agaynst Christians, where the sword of perfecution was sharpned, to reape a haruest of heads, where was a Pantheon, the Magazin of all their false Deityes, to see there the state of the supreme Bishop of Christians, to see there a Church erecaed to Peter the Fisherman,

man' much more magnificent, then ouer was the runo them? Say, (humane Wildome) if the Saujour of the ni mad world at the age of twelue yeares , when he began pubikely to reftify he was come to redeeme the Kingdom of his Father, from violent, and vniust vsurpers, had afked counfell of you, touching the proceedings which ought to be held in this bufinesse, what had you aduised him? Had you not demaunded of him where are your treasures? Have you inexhaustible riches to oppose an Empyre, which hath a hundred, and fifty Millions of revenew? No, I pretend to have no other riches, but pouerty . Haue you fame five hundred thousand men in pay, for ten yeares, to maintayne an army in Nilis, another on Eughiates, one in Rhene, another on the Ocean . another within the entrayles of the Remane Empyre? No, I purpose not roleuy for execution of this deligne, but twelve poore men, lea-faring men without firegth without industry; armes, or fo much as a staffe. Have your a thousand brave Oratours men of great learning, eminent eloquence, who will endeauour by the charmes of their flowing tongues to attract the people, and difpole them to their wills? No, I have none, but simple, ignorant people, Idiotts, that runne out to preach the Crosse. What would you have fayd thereupon? O folly, how do you thinke to come to honour by ignominy. to riches by pouerty, to greathesse by the infamous put nishment of the Crosse, to immortality by a bloudy death, and yet (behold) it is done. What fay you? Is there in all this processe any thing that is humane? Must we fearch out other miracles for confirmation of Fayth?

Adde hereunto, that the Deuils have craftily counterfaited wisdome, power, force, by deceytfull, violent, & brutish wayes, but never could they costantly faygne

Humi-

Obstacle I. [Weaknesse of Fayth.

Humility, Patience, Purity, Sanctity, Seels, which have taken this diffembled maske, have not been able long tyme to keep it, they all have shivered, and broken with pride, prelumption, private, and publike impurityes, with ordures of execrable facriledges . The spirit only of Christianity, hath alwayes appeared, as a true spirit of Piety, Humility, Patience, Charity, Continency, Chastity, Mansuetude, contempt of the world, vertues fo Noble, to elate, fo heroique, that the life alone of a Christian being with conformity directed fairely to the dostrine of our Sauiour, is a perpetuall miracle able to convert worlds. All that, which the great Philosophers of this Vniuerse, could not attayne with the flight of their feathers, the Christian toucheth with his hand, he hath demonstrated more in his workes, then they have fayd in their bookes; they have built commonwealths on paper, and our Religion hathrayfed Monarchies of Reall vertues. And if the wicked, who stagger in their beliefe, did addict themselves to the exercise of good workes, neuer would Infidelity haue made prey vpon their understanding, but in that they suffered themselves to be transported with the ouerflow of pride, presumption, curiofity of toyes, vanityes, and carnall fenfualities of the world, God in iust vengeance suffereth them to fall into a reprobate fenfe.

Oh lost Soule, which giuest entrance to this faintnesse, and remissinesse in thy Religion, consider a little
attentiuely, all that I have sayd hereupon, and if truth
content thee not, thou maist well heerafter expect the
lot of Cain, the absence from the face of God, perpetually frightfull anxiety, terrors, & menaces from heauen, the indignation of the sourraigne judge, the hatred
of men, the ill successe of thy affayres, extraordinary

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maladyes, to be abandoned, the life of a sad howling wolfe, a tragique death, & deteftation of thy posterity.

Euen Atheists, amongst the confusions of Paganisme, haue seldome, or neuer found assurance therein: Paul Diac. some haue been sacrificed to flames, as Diagoras; others eaten vp with lice, as Phericydes; others deuoured by dogges, as Lucian; others thunder-shot in a bath, & tur-

Polidor. 1. ned to ashes in the twinkling of an eye, as Olympius others have fodainly loft human speach, and have bel-

Sabel, 1,6. lowed like buls, & in this roring haue yielded up theyr bift. foules, as Simon Thunan, a wicked pedant, in the yeare

1. 5.

1201. others have burst in pieces, as Indas; in an infamous priny, infecting the finkes, and publique fewers, with theyr foules much more stinking, so did the wicked Aius; others have loft theyr scepter, and eyes, as a King of the Bulgarians, who was depriued, and blinded by his owne Father Trebellius, as soone, as he was returned from a Monaftery, whither he was retyred with armed power, to chastice the Atheisme of his sonne. We are not yet in an age so caytiffe, where braue, & couragious Magistrates are wanting to bridle the impudency of thole, who would aduquince these detestable Maximes of impiety. We have seene in fresh memory, the Decree of that great, and illustrious Parliament of Paris. that hath condemned to the fyre, the authors of such abhominations, which powerfully hath Rayed the violent course of black, and beastly impietyes, that dispred themselues, under the maske of goodnesse; which hath shewed an heroique zeale, both of the glory of God, of generall integrity, & maintenance of lawes, for which God hath referred to them a crowne of Immortality. This Decree, hath beene attended with fauours from heaven, which even in an instant hath sweetned notably

Obstacle I. [Weaknesse of Fayth. My these punishments, and hath inuited the bleffings

of all good men, that have with thankes-giving, lifted

theyr hands to heaven.

We had seene a litle before, the ashes of some one to fly in the wind, perhaps into the eyes of those, which imitate them in theyr doctrine. If they expect any other arguments, it will appeare theyr phrenfy would have no other remedyes, but the fearing-Iron, and fyre.

As for other Catholiques, who believe as the Faythfull, and live as Infidels, pronouncing Jefus-Christ with theyr mouth, and renouncing him with theyr hands; I pray them to ponder a faying, of one of the rarest Wits, which the world hath a log time had; it is Picus Mirandula, expressed by him in these words to his nephew. Magna infania Euangelio non credere, cuius veritatem fanguis Martyrum clamat, Apostolica resonant voces, prodigia probant, ratio confirmat, elementa loquuntur, damones confitentur; fed longe Picu. Mimaior infama, si de veritate Euagelij non dubites, vinere tame rand.epist. quasi de eius falstate non dubitares. It is a prodigious folly, not to believe the Ghospell, the truth whereof is sealed with the bloud of Martyrs innumerable, testifyed by the Apostles, proued by Miracles, confirmed by reason, published, and declared by the elements, and creatures infenfible, confessed even by the Divells : But it is a much more notorious folly, not to doubt at all of the verity of the Ghospell, which one professeth; and yet to line, as if you made no question of the falfity therof.

What a mockery it is, to carry the name of a poore Saujour, and to burne with enraged auarice? Of an humble Sauiour, and to suffer himselfe to be exposed to tempestuous windes of exhorbitant ambition, which breatheth nothing but breaches, and shipwrackes? Of a crucifixed Saujour, and to live in a maffe of flesh, who-

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ly effeminated with delights, and curiosityes, euen to the making their spittings to swimme in gold? Of a meeke, and courteous Sauiour, and to carry vnder the name of a Christian, a Gorgons eye, the anger of an Aspicke, the hart of a Tiger, a soule full of reuenges, of gall,

of bloud, of Monsters, of beastly brutishnesse?

Saluian.l. 4. de gubern. Dei. O God, what Christianity is this? Saluianus speaketh a word very remarkable. Omnis Christianorum culpa, Diuinitatis iniuria est; atrocius sub sancti nominis prosessione peccamus. Ipsa enim errores nostros religio quam prositemur accusat. We cannot sinne without making our selues
culpable of spirituall treason in the highest degree, the
sinnes of Christians are sacriledges, the name which
they beare, condemneth their life, without any other

forme of processe.

These colds of the North, this yeynesse, which some Catholiques shew in their beliefe is greatly scandalous, and prejudiciall to Verity, because the misbelieuing, which see them liue insuch exorbitancy, cannot perswade themselues, they firmely belieue the Ghospell, which they professe, but that all their Religion, is but an exteriour countenance, and rather a sedentary, idle amuzement of wordes, then a true life of vertue: And that bringeth a horrible prejudice into the Church of God, which should euen rent our harts, if we yet hold one only veyne of that noble bloud, the Martyrs have profusely spent for the defence of the truth. The remedyes, for these essential impediments in the act of Christianity are to take away, and cut off the Causes of this insidelity.

1. To prepare a conscience, chast, and timerous, which neuer will make it selfe an Hostesse for mortall sinne; and if by chaunce it do give harbour thereunto.

to dislodge it presently: for sinnes heaped one vpon another by a dissolute deadnesse of confession, make a sauage, and brutish soule, which seeketh nothing but to be freed from God, though it be a matter impossible.

2. Not to tast the bleffings, contentmets, nor honours of the world, with too much ardour; they easily ensure our affections, and make the forgetfullnes of

heauen slide into an infensible soule.

3. To eschew curiosity, principally in matter of religion, as the canker of Fayth. We must resemble the Cuttle, a very wise sish, who during stormes, sixeth herselfe firmely on the rocks, without motion: amongst the sloating thoghts, which a darke clowdy conscience may, suggest, alwayes to hold ones foote on the rocke of S. Peter, sixed, and stable; to trust the direction of the Church, and not to forsake our hold. It is the most palpable folly, which can creepe into the brayne of man, to desire wisdome, contrary to that wisdome of Saints, which is Humility: Non plus sapere, quam oportet sapere, sed sapere ad sobrietatem.

4. To exercise himselfe diligently in good workes, as Prayers, Abstinencyes, Frequentations of Sacraments, and Almesdeedes. Fayth is given to you, as an inheritance of heaven, whosever endeavoureth not to

husband it, loofeth it.

Obstacle, II. Errour in Religion?

Friendly, and bolesome Counsell, to the Nobility of the pretended Religion.

hath spoken very remarkably: Harefes ad originem suam renocasse, consulasse: hareticorum sententias prodidisse, superasse est. An heresy discouered, is a face vnmasked, take away the vizard, you disarme her, pull away this semblance, paynted with hypocrify, wherewith she hath playstred her face, you sufficiently resulte her, you need but to know her, to ouercome her; and when the head of her arrowes are bare, they have no more force.

Catholike Doctours have hitherto couragiously endeauoured to take from her this veyle, and adulterated colours: yea even she at this tyme, hath so favourably for you vnmasked herselfe, that a man must pull out his eyes, not to behold the deformity in the rebellion thereof, justly detested by the Sage, and Moderate of her owne side. And I befeech them to consider, that this egge which they abhorre, is layd by the Rauen, that broodeth in their bosome, and it is a great blindnesse, to brake the egges of the Aspicke, and cherish the Serpent, which hath layd them.

Good, and generous soules, which yet retayne some sparkes of a French spirit, do welsee, these proceedings are not according to Scripture, which so seuerely recommendeth the honour of Kings, and therefore they sound a retreate, they fold up their ensignes, freely con-

feffing

[Obstacle II. [Errour in Religion. 135

fessing they have erred, as men, and protesting not to perseuere in mischiese, like Diuells; There is none but enraged spirits, that will be healed, by the experience of their owne ill, and bury themselues in their ruyne; wise men alwayes make a medicine for themselues of others

folly: Optimumest aliena infania frui.

Go to then, you, who after so many voyces from heauen, do still stagger, and aduise, if you ought to returne to the Romane Church, which is the wombe of your beginning, and bosome of your repose; Giue me leaue, that I may take this filme from your eyes; grow not outragious; to what purpose should you stand quaking in these frightfull agonyes? Exercise a little patience, I do not doubt, but you will blesse the hand, which layeth hold on you, when you shall come to see the light.

I come not with sword in hand, to put a Religion into your heads with mayne force; I come to you full of compassion of your misery, full of affection of your faluation, full of the desire of your ease, of your contentment, of your glory. Do you resuse me? A truth doth not gall your eares, when you shall have vnder-stood it, and diligently considered it; if it please you not, you may reject it. But I beseech God the Father of light and mercy, may open your hart, and eyes to resolve you heerin according to his holy will. It is a matter of no small importance, to handle the affayres of sal-

nation.

We well know, we have an immortal foule, which shall survive to all eternity, eyther in the bosome of the glory of Paradise, or in the slames of the damned; we well know, by what gate itentred into this life, and where it at this present soourneth: but we understand not, by what passage when, nor how, it shall issue out. We have nothing heere more certayne then death, nothing more vincertayne, then the houre, and manner, nothing so assured in the other world, as to find there, a judgement of God, a Paradise for vertues, a Hell for sinnes; nothing so doubtfull, as the determinate sentence of your processe, nothing so absolutely confirmed, as that one cannot be saued without true Religion; and nothing so controverted by the malice of Sa-

than, as the verity of Religion.

Motwithstanding, if you erre in the choyce, you make shipwracke, before you weigh Anchor, and so long as you remayne in errour, nothing can saue, nor deliuer you from eternall damnation. For it is a beliefe of all Christianity, witnessed by S. Fulgentius in the booke, which he hath composed of Faith, that all those, who shut vp the course of their life, out of the true Church, although they have filled the world with Hospitals, and shed theyr bloud for the name of Iesus Christ, cannot free themselves, from the eternall torments of hell. Qui extra ecclesiam Catholicam prasentem siniunt vitam, in ignem aternum ituros, quantascun eleemosynas scerint, of sipro Christi nomine etiam sanguinem suderint, nullatenus posse saluari.

De fide ad Per. Diac. c. 38.

See wretched soule, if at this dreadfull hower of death, and Gods iudgment, you find your selfe miserably deceived by your Ministers, vnder the pretext of scripture, whither will you have recourse? Verily whatsoever is sayd to you, you well know in your coscience, that dying in the Fayth of S. Lewis, Saint Bernard, Saint Francis, who have directly opposed yours, you have all the possible assurance of a good Religion: nor do I thinke, you have so layd downe all shame, that you can condem-

Obstacle. II. Errour in Religion.

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condemne fo great and illustrious personages.

You are not ignorant, that all Innovation is daungerous: but principally in matter of Fayth. They that follow, the course and generallity of a Religion ancient, and well grounded, cannot perish, but in falling from heaven, cannot stumble in theyr beliefe, but in entombing themselves in the ruines of Christianity, which God neyther can, nor will suffer to be lost, according to his promises. They which adhere to Noueltyes, sayle in a sea of monsters, and tempests, without Pole-starre, without Rudder, without Pilot, without any other guide, then they owne judgment, which cannot

choose, but very easily deceyue them .

If there be flames in Hell, imployed in the punishment of sinnefull soules, it shall especially be layd on those, which have laboured to rent the garment of Iefus Ghrift, to breake the connexions, and seames of the Church, to strike at the lawfull powers ordayned by God, to throw diforder, fyre, and bloud in the state of theyr Prince. What horror will it be, in this great, and generall day, when you shall see your innocency by affociation of Religion, engaged to the enormity of fo many disastrous crimes, as you must expiate with paynes, which shall have no other limits, but eternity? Enter againe into your felfe a litle, and afford fo much patiece, as to know your felfe, for if you defire to proceed therein with all fecurity, I aduise you three thinges. First, to have a spirit throughly discharged of anticipations, bold animolityes, and apprehensions. It is layd, that heertofore at Smyrna a Citty of Greece, there was a falle mirrour kept in the Temple, which did represent the most beautifull and amiable faces, with notable deformity; and on the contrary gaue to creatures vgly, & misha138 The Holy Court. [Lib. 2:

mishapen, a lustre of a borowed, and wholy imaginary beauty. Your Ministers in the false glasse of theyr doctrine, represent the Romane Church to you, this louely, and chast spouse of Heauen, as a monster, composed of all forces of abhominations, you have your eares perpetually beaten, with the seauen hils of Rome, with Antichnist, with the horned Beast, with Idolatryes, and Superstitions, which they malitiously obtrude to vs. If you remayne fixed in these persuasions, how can you do o-

ther, but hate that, which you know not?

On the contrary, you are made to behold an Irreligion, which you well know to have beene begun by a generall revolt, from superior powers, by scandalous sensualityes, and an infinite number of crueltyes, as a celestial doctrine, beautifull, radiant vnder the pretext of scripture, which is most subject to fancy; and considering it vnder this veyle, you love it, and as Nero, who through an Emerald, beheld the slames, & bloud of his country, and found it a pleasant mirror: so whilst you view the pretended Religion, vnder a veyle, all seemeth beautifull, & goodly to you. Take away for one hower at least, this partiall prejudicate spirit, drunke with passion; and take another, calme, reposed, settled, which hath an indifferent care for ech part.

The fecond thing is, you must not too much stick upon petty curiosityes of a thousand controuersyes, and unprofitable disputations: Truth ordinarily is therin ill handled; under the shadow of cherishing it, it is haled this way, and that way, with such boldnesse, that it seemeth every one would dismember it, and ech man take his share away with him. After so many stabbes, and stoccados on this side and that side, no other fruit is derived, but Yea, and No, & the spirit of tymes sindeth it

felfe

felfe as much voyd of peace, and reason, as it is full of gall & darknesse. Non in commotione dominus: You know 4. Reg 19: what is written in the Prophet Elias: God is not to be found in the rustling of impetuous windes, in boysterous stormes, in turmoyles, in fyre, but in a gentle gale, which bringeth light, and refreshment in his winges: In

sibilo aura tenuis .

Likewise, the verity fit to handle the conversion of foules, is not ordinarily abiding in these ardent, and smoky disputations, where the prizes of fast, and loose are played, but in the repose of a quiet spirit, temperate, moulded in the handes of a prudent dociblenesse, For fayth runneth a different course, from humane sciences. To fay, why this? and why that? To fift the causes, the effects, the tenents, the vtmost bounds of a point, it is the vulger track of inferior schooles. Fayth which hath God himselfe for obiect, a bottomlesse Abyse of light, and perfection, cannot yeild a naturall reason of all that it belieueth, otherwise it would not be fayth, nor God Chryfol, would no more be God. Qui fidem quarit, rationem non ferm. .. quarit: quid Athenis, & Hierofolymist quid Academia & Ec-Tertull, de clesia? Nostra institutio de porticu Salomonis est, que monet prascrip. Deum in simplicitate cordis quarendum. He that seeketh fayth feeketh not reason. Athens hath nothing to intermeddle with Hierusalem, nor the Academy with the Church. Our schoole is the porch of Salomon, which teacheth vs. we must fearch for God with simplicity of hart, and not with friuolous curiofity .

Fayth moueth vpon two Poles, the first is to believe, what God hath revealed, the second to believe, because he who is an eternall Truth hath revealed it without any other restriction, specified modification, or humane distinction. What wrong doth the Creatour to vs, if he

5 2

would

would have vs believe more of him then we are able to comprehend? It is not for the Iron, to aske of the Adamant from whence those Charmes, and secret Influences come, where with he attracteth, and captiveth him. It is inough, that he follow. When God proposeth a verity vnto thee by the voyce, and generall confent of his Church, (poore man) thou kickest, thou friskest, thou dost appeale to humane reason, to sense, to iudgment, which hath winges too short, and insufficient to vndertake such flight; whilft thou therein proceedest in that manner, thy Fayth will be no Fayth, but a pedanticall wrangling. It is a great science in matter of Religion to haue a holy, and conscientious Ignorance. All Heretiques (fayth Tertullian) promise reason, and knowledge. Omnes tument, omnes scientiam pollicentur: All of them affayle fayth with humane vnderstanding. God teacheth vs another way, which is to adore his mysteries with Hiler. 1.8. Submission offpirit, & make of our owne proper judgde Trinit. ments, a lacrifice on the Aultar of fayth: Sapientia hac

initio .

veritas est, interdum sapere, quod nolis.

The third thing, which you are to have in great recommendation, is diligently to purge your conscience from the rust of sinne. The spirit of God is pleased, and fed amongst Lillyes, and nothing so much hindereth heauenly doctrine, as impurity of life. Pearles are disolued in vineger, and Truth in a hart made bitter with the corruption of vice. If you defyre, that she should come to you, obserue 3. thinges exactly. First endeauour, (as much, as you can pollibly) to free your selfe from a certaynespirit of presumption, which puffeth men vp in theyr skin, and inebriateth them with the love of theyr owne judgment, before they be throughy awakened, and from hence it commeth, that they affectionately

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tely imbrace themselues, and make such esteeme of theyr owne thoughtes, wordes, Maximes, that all seemeth gold. This is a pernicious illusion, and which stoppeth vp all accesse to our Saniour, who is much pleased to converse with the humble.

Secondly, liue with great purity of soule & body, carefully preserving your selfe from being engulsed, in sensual affections, pleasures, and ordure of flesh, which bury the soule in a puddle, and make it vncapable of all good. God hath not vpon earth a more acceptable Holesse, then purity of hart: Qui diligit cordis mundi-Prou. 220 tiem, amicum habebit Regem; incorruptio facit ese proximum Sap. 6.

Briefly, labour to adorne your felfe with Charity, & the very bowels of pitty towards the poore, and persons afflicted, affifting them according to the ability which you have; and when you, fortifyed with such armes, shall daily knock at the gates of Heauen, by incessant prayer asking grace, speaking, and conferring oft with some Catholique Doctour, vertuous, charitable, and peacefull, I have infinite hopes the Father of light, will dart voon your hart, some of this beame, and give you leave to know the truth. In the meane space ponder a litle in your hart, 4. notable points, which will make you difcouer the falfity of the pretended Religion. The first, is the beginning. The second, the progresse. The third the foundation of doctrine. The fourth, the fruits. Behold foure touch-stones, to judge aright of Religion. If all this do well accord with reason, and verity in the pretended Religion, follow it; if not, behold where you are.

Then first of all consider, whether this Religion you professe be ancient, or new. If it be ancient, and that it be the Religion of the Apostles, you ought to follow it,

if new, you ought to condemne it, no man doubteth. Yea, but it is new; how do we proue it? First by the name thereof: All Religion, which is called reformed, ought necessarily to have beene deformed; for a thinge is not reformed, which neuer hath had deformity. This is cleere. And every Religion, which is fayd to be reformed in thinges essentiall, as are Sacraments, was then before deformed in matters effentiall; and so deformed, that in a word it was no longer a Religion. For it is as impossible, a Religion can subsist, without the verity of fayth, and Sacraments, as to fay, that a man can be a man without humane foule. Now, this Religion, of which we make question according to your faying, was deformed in essentiall thinges, to wit in Sacraments, then she was no more a Religion, no more then a lying Truth, (to speake properly) is a Truth.

Wherefore, we must conclude, that those, which boast, they have reformed it within a hundred yeares, have made it wholy new, as if the sunne had beene annihilated for a thousand yeares space, and that God came to restore it, it would be an absolute new sunne; so is this a Religion wholy new. Behold then, if every new Religion (as is most evident) carry her condemnation, see you not, that this same, which you professe, is false, since she proveth her selfe to be new, and onely disco-

uered fince Luther, and Caluin?

And thinke not, this Novelty is only proved by reafon It is your owne confession in the 31 article, where you openly professe, the Church hath not onely been reformed, but absolutely made new: this sole innovation (if you indge aright of it) should give you occasion to suspect it.

The fage Common Wealth of the Lycians, heertofore

Obstacle. II. [Errour in Religion. ordayned, that all those who would propose any nouelty in matter of Law, should deliuer it in publike, with halter about their neckes; to the end that if thefe innouations were not found to be good, and profitable, the authors thereof should be strangled in the place. And what can one thinke of those, which have obtruded Nouellisme so disasterous, and prejuciall to Christendome, by the effusion of so much bloud in matter of religion? ludge your felues, and weigh at leafure the force of this argument; you shall perceyue it is very hard to find cuasions agaynst this verity. For of two thinges . you must confesse one, eyther that the Church hath wholy beene extinct the space of about a thousand yeares, and then that it hath beene newly repayred according to the auncient modell of the Apostles: or that it hath alwayes beene on foote, but inuifible, and vnknowne. These two euasions are very vayne, and friuolous, as you shall vnderstand, thereunto a little applying your judgment.

For to speake of the first , expressed in the 31. Article of your fayth, that the Church hath beene newly reformed. First, that it is agaynst the word of God, who to his Church promiseth an affistance without inter- Matth. 18. suption, even to the end of the world; These are the so. words of Saint Matthew: Behold I am with you, all the dayes, even to the confummation of the world. Headmitteth not one fole day of interruption , and you make one, of a thousand, or eleauen hundred yeares. Secondly you make a lefus-Christ disarrayed, a Church reduced to nothing, for the space of ten ages, which is very intollerable, and shall neuer be, nay not during the tyme of Antichrists persecution. Thirdly, if this were, you must deny the prouidence of God, so to have abando-

ned to a generall desolation, a worke fast cemented with the bloud of his Sonne, yea he, who hath a care, euen of the nests of the little Halcyons. Fourthly, you must say, that Iesus Christ was an imposter, and vnable; an Impostor, to have promised a Church without interruption; vnable, in that he could not preserve it: all which is blasshemous. To affirme the second, that this Church, hath alwayes beene vnknowne and invisible; if all men were chaunged into goslings, it might happen they would be thus perswaded; But if they yet retayne in the very brayne of a goose, one dramme of humane capacity, it were impossible; so impertinent is this proposition.

without proofe out of holy Scripture, it is demaunded of you; where is it spoken of this vinknowne Church, of this inuisible Church? Much otherwise, she is compared to a Citty, planted upon a hill, to the light, to the pauillon of the Sunne, as the Scripture teacheth us, and Saint Augustine producth it by the same Scripture upon the 18. Pfalme. In sole posuit tabernaculum suum; in manife-

Statione posuit Ecclesiam suam-

Secondly if this Church were vnknowne, whither should the Gentils addresse themselves for their conversion? or those that were doubtfull for their resolution? or, all the faythfull for their direction? God referreth all to his Church; Is it not a meere mockery to send them to a thing invisible? Thirdly, if there be no proofe in Scripture, which averreth this, some humane reason at least is required; can a proposition more reasonable be spoken, then to aske of those, who mantayne a thing to have beene in former ages, to produce some markes thereof? That they shew, how in a thoughness

Aug. in Pfal.18. Obstacle II. [Enroule in Religion.

fandyeares of desolation, their Church hath beene in being? That they set before vs one sole history, which witnesseth, how in the thousand two, three, fowre, and fine hundreth yeares, there was found a company of brethren; who professed an vniuersall summe of all the

articles, which these men now maintayne?

The Phenix is very rare; but yet it is sayd, in such, & such a yeare a Phenix was seene at Rome. Do we find, that any man sayth the like of the pretended reformed Religion? There is not a word. We find the Vaudois, Circumcellians, Gnostiques, Borborites, & Beguins, who have held some piece of our Heretiques beliefe, and we likewise behold, that all have beene condemned, as Heretiques. But there is not one alone to be found, who hath framed this body of the pretended Religion, as it is at this day composed; what meaneth this? Is it to have one small sparkle of the viderstanding of man, to affirme such a thing to have beene, and not to know, how to produce one proofe?

Is it not to let vp AE fops asse, who vaunted he had great secretts of wisdome to communicate to other beasts; and to authorize it, he hid himselfe a long tyme in a dry pit, from whence he came, with a Philosophers cloke, saying that whilst, he had beene invisible, he had much addicted himselfe to sciences, and the knowledge of truth. In the end it was knowne, he was an asse, and with many blowes, & bastonadoes, he was sentbacke agayne to the pit, from whence he came. This is the parable which Tertullian spake to the Heretiques of his Tertul. In the Assertance of the Aestronador venis of same exclamas, Marc. Landic quid sis, a quovenias, of quod sit tibi iusin nobis You come

now come forth, as an Asse out of AEsop's pit, and you cry out, tell me, who are you? From whence come you,

who

TLib. 2.0 The Holy Court.

146 who fent you? what right haue you vpon vs to extinguish the beliefe of our forefathers? Do you not behold a beginning of the pretended shamelesse, and ridiculous

teligion, which well producth her Nullity?

The second consideration, on which we must reft. is to well ballance the progresse, aduaunement, and publication of this Sect. If you find it conformable, to the auncient manner of the primitive Church, follow it : If it be directly opposite, have you not great reason to abandon it? Now (Syr) loit is, and behold how. The true Church from her infancy, hath had 3. markes, most euident. The first is a great love of Virginity, Chastity, and Continency, witnesse Athenagoras, a most auncient Authour, who maketh mention of this great purity of body, and fayth, It is the marke of the excellency of our Religion; Reperire apud nos est permultos viros & mulieres, qui in calibatu consenescunt. Il cher so de de salanat

The second, a great Humility, and Obedience to Superiours, recommended by S. Paul to the Romans: Let enery foule be fubicat to superiour powers. The third, a sweetnesse, and an admirable patience in perfecutions. Behold, what appeared in the publication of the Ghospell: If you observe any thing like in the progresse of the pretended Religion, then have you cause. to have a good opinion of it. But if you therein do fee all proceedings opposite to the same, conclude, it is not of God . And tell me, what they are, in the forealleaged points; let vs not vndertake, to speake of the vices of particularmen, which are excelles of nature, and not lawes of profession: For to say, that there are vices in one body, and in one left; that is to fay nothing; but to fay, these sices are confirmed, and authorized by the maximes, and examples of the lame fort this is to fay 00.49

Rom. 13.

Obstatle II. | Errour in Religion. all Now this is it, which we behold in the proceeding of the pretenders. Can it be denyed, that we ought to? keep promise to men, and by a much stronger reason what we promise to God & And not withstanding the principall of the pretenders have taught by word, and practifed by example, the doctrine of the whole body which is, that one may breake a vow of Chaffier, to wir, of a thing very good, for it is prayled by the mouth Matth. to. of our Saujour, and Saint Paul: of a thing very realo- i.Cor. 7. nable, for millions of Saints have practifed it, in the beginning of the Church of a thing most holy, for the Scripture hath given it the name of Sanctity; to breake a Vow fealed, as with the feale of the inuocation of the 1. Thell 4 Trinity, and with the bloud of lefus; to breake it, not by frailty, but by profession; agaynst the doctrine, and

Take the fecond marke, Obedience; most naturall to the primitive Christians, and to all just men, who are called a Nation of Obedience, and you find in the infancy of the pretended Religion; a revoltagaynist all Eccle-stafficall, and secular powers, continued in all tymes, & in all the quarters of the world, where she could never so little be introduced, with such crueltyes, as we know by experience in all the could never the

practice; of all amiquity; Is this a marke of the true geel, so

Take the third marke, which is the Doue-like sweetmesse of the first Christians in persecutions. And in this
pretended religion, there is nothing but conventicles of
State of Factions, of Armyes, ransackings, & horrors,
which make all good consciences to tremble.

Behold goodly markes, for the establishment of a Religion. What excuse wil you have at Gods judgment, to have followed such a sect, which had never beene to me.

The Holy Court. Lib 2. 148

borne, but to vilify, and worry the Nobility? For the third consideration, examine well, the foundation of this new Religion, and you will find the imposture. Catholike Religion hath for foundation, all that, which Cont. Ep. may fatisfy, a fayre, and generous foule, as S. Augustine Funda,4. hath well observed .

Furst the Scripture; for there is not to be found any Text expresse, formall, and fincere, in Scripture, which is not aggreable to the articles of our Fayth; & all Mi-

nisters are challenged to produce, but one.

Secondly the legitimate succession, and mission of Pastors. Thirdly the authority of Councells. Fourthly the interpretation of Fathers . Fifthly many weighty, & strogly auerred miracles. Sixthly the endeauour of perfe tion, and folide vertues, which is to be found in fo many thousand pure soules, that live in conformity to this Law . Seauenthly the monuments of all antiquity and the tombes of our auncestours, which speake for ys . If I would at large extent all these considerations .: you would find them meruayloufly powerfull. A. is to

Much otherwise, the pretended Religion hath nothing for foundation, but a falle maske of Scripture, which is a fayned, and ruinous foundation, as it shall

folitide being odneed, with fuch cruelives, as wiengage First it is euident, that the Diuell, and all heretikes, of passed tymes, have taken the same foundation, euer faying, that the Scripture was of their fide, which was most false: yet behold from whence all Herefies, are Aug. ad come; Neque eniminata funt harefes, nifidum Scripturabo

Confent. epift. 222, na, intelligunturnen bene. an blan hang lin sileta daider

Secondly, the world having beene two thousand yeares, and more without Scripture, the first Scriptures were written in Hebrew, by abbreulation, with fuch ambi-. smod

ambiguity, that it was lawfull for every one following his own opinion, to compole a Bible to his own liking. And journating then know Hebrer, Greeks, not Lating, in whome will you confide an add to not took and nour

Thardy, woon passages written in very expresse tearmes, as (This is my bedy). The spirits of men have forged two hundred opinions quite different; what the will become of difficulties more thorny; Every one says he hath the true sense on his side, whome should we believe? Do you not see, that this were a meanes to maintay ne eternall divisions, if there were not judges to decide differences in a Kingdome, but that every, one should cary the cause, to the proportion of his lowd crying, to make his texts and allegations be of force, what would this come vnto? And you would bring, the like disorder into the Church.

Arke, and no man durst open it, and turne it, to resolve controversies upon this rule, but did expect the decision thereof from the Priests mouth, who had a lawfull succession. The lipps of the Priest are the storehouses of knowledge, and from his mouth, you shall enquire the Law.

Fiftly the wisest men of the world, after they had maturely thought vpon it, have found no other ways to determine controverives, but to have recourse to the de- Irm. 1.32 cision of a head. Such is the opinion of S. Irenzus, of S. c. 4.

Augustine, S. Hierome, of Vincentius Lyrinensis, and of all Hirrcont.

Lucif.

Other.

other.

Sixtly, it is the commaundement of God, in the Lym. adProphet Ezechiel, when any controuerly shall be rayled, urif. bar.

My Priests shall hold Sessions, and shall judge my lawes:

Ezech. 442

For of necessity we must have an authority mooning, 243

magistrall, and decisive.

when you hall be continued by whiteh hope will be some the

The Holy Court. IM. toro

Seattenfully can one speake any thing more just ... then that in cafe, any place of Scripeure, thath obfouried tyes in hi, it worded much better purpose to hearethere! upon the decision of the mayrieltreame of the aunciene Fathers; difinierelled fro bur Controuerfies then to inforce our felues to passe voon the indgement of a passe office adderlary, which is without washand, or author rity? When in the yeare 1513. Herely began first in France, & that there was but one Minister, a Wooll-carder, called Iohn Le Cler, in the Citty of Means, where should one fitted the interpretation of Scripture? in the mouth of this Carder, or in a lawfull Councell ludge. behold, what you'go about, you may heereby fee how much this pretext of Scripture is malicious, thifting, & what would this come vinto i And you would frinolous.

Matth, 7.

Briefly, for the fourth confideration, take the Muxime from the Sonne of God, to judge well of a See You must judge by the fruits, and the effects . What fruits & what effects, have we feene to come from this pretended Religion? The feate of God flifeled in the harts of men'by a prefumption of their Saluation; Christian diff cipline oppressed by liberty; Chastity trodden vnder foote by vibridled Luxury ; The standard of Rebellion advanced agaynit the facred perfons of Kings : corredu tions lo Itrange, defolations to detellable; acts fo barbab rous, that they make the hayre stand an end to all good men, which have never fo little lense; a style of fire were needfull, or a pen of Adamant steeped in bloud to expresse them ! I will cover them vader the veyle of ontroverfy shall be salish "

In the name of God, weigh at leyfure these confiderations, which would deferue a whole volume, and when you shall be convinced by reason, kick no longer against

Gobbade II. Merone in Rengion.

against a prick, go about no more to forge difficultyes, How to put that in execution. The meanes how to be free from this. What will such, and such say? What will our whole side affirmen general? Must reffesse, I have erred? and a thousand other thoughts, which are true illusions; you shall no sooner have for your soote in the Romane Catholique Church, with somany men of note lately converted, but all these santasysts will a with you shall live in peace of conscience, and shall receive before God, and man Glory immortal.

Obstacle. III. To live by Opinion.

HE tree of knowledge of good, and ill, doth also yield fruite, which cost vs wery deard: goeth vp, and down fearthing, & prying into all the objects of the word, often for faking the better, for the worke. S. Thomas most indicially observeth, that & Thom. there is much difference betweene the natural appe- 1.3.4.2. tite, the fenfuall, and the intellectuall. The naturallaymeth alwayes at things, which are really good for her, and proportionable; the fenfuall is fcattered; the intellectuall alfo is more inclined to defire will, playftered with the femblance of good . The plant desireth moyfture, with which the is nourished, and will never take a stone, for the dew. Man having too much spirit and fense not contenting himselfe with things that really are good, nor touly confonant to his nature, forgeth 62 thers in his Idea, which are good in apparence, & enill in substance.

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Be . noig The Holy Comes . IT Lib. 2007

Notwithstanding, Apparence taketh vpon her, whe the hath feduced the lense, conquered the imagination; the divert even into the Cabinet of the prince, which is other Vades francing sandputting falls ipedacles woon his eyes, maketh him believe, that blacke is white, glaffe is Diamond, and darkenesse light. It is necessary, that the Will should daunce to this tune, and should pursue the good, which is represented watcher by the Viderflanding , be it true, beit falle; from thence there glideth into the condition of humane life, a thouland extrauagant illusions. It is even at this day, that truth hath loft her garment, falshood is cloathed with it; and Opinion in this Court like habit hath produced little monflers, really, and actually, but fuch as also holding, and retayning the malice of their Father, and leuity of their Mother, assyre themselves with certayne veyles, which makes them feeme beautifull; they fly vp and downe dike little Gapids, they make a trade of deceyuing, & do practile with so much subtility, that they ensuare euen the wifeft.

Behold our vnhappynesse; we are in this world, as in the sland of Dreames, whereof Lucian speaketh; we dreame broad waking, and such dreames which are by so much the more persious, by how much we the lesse behold the daunger. A man, who hath dreamed all the night, as soone as he beginneth to open his eyelidds, mocketh at his owne fantasies, and sayth, they were dreames; we dreame all the long dayes of our life, and say, they are verityes. We runne after these false imaginations, as Children after Buttersyes, when the great night of our death draweth neere, we begin to discharge our selues from this waking sleep, and from this sleeping vigill, we find we have death at hand. And as

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for the butterflyes, which we so eagerly have followed, after we have oroken our heads and from in their purfuit, we neyther have their leggs, nor winges in our hands

Behold one of the greatest impediments of perfection Alas, Nobie fpirit thou shoulast be truly nobie, if thour couldft shake of this golden yoke, the opinion wheret hath fo furcharged thee confecrating thy bodage thereunto by a pretious imposture. But who will do it? Had Mercur. not he anciently, a notable lubiect heereon, who fayd, Tripmez. when he conhiered the estate of the world that the foules of men feemed to him to be all throwne headlong from the pallace of Verity, into the torrem of Opinion, a) of them tumbled in the throng, into the mercy of the waves, and few were to be found; that would brainly Tettle themleties to row agay of the ffreames Apparent rara nantes in gitroite vasto S neca hath well observed, & touched the true fource of the corruption which at this Senee. de day raygneth upon the earth. Non adrationem; fed ad pmis litudinem vinimus, inde ista tanta concernatio aliorum fupra aliosruentium. We live not according to reason, but by relation to the life of another, and from thence commeth, that we fall one vpon another by heapes, as blind fayers of the common wealth in they'r an dothe in will

To take away this confusion, I produce only three confiderations, which are very prefling, and pregnant. The first that this life, which is so led by opinion, is very ridiculous. The fedond, thatat is bafe, and feruile. The third that thee bowerh vnder a cruell Tyranny from whence the may with a little courage difinfranchize herselfe. And first I demaund, if it be aggreable to a noble, and generous hart, to forfake the grainty incident to his nature, to imbrace idle toyes, and toppe-

The Hely Court. [Lib. 2: 154 ryes? No man will confent hereunto, but he that will

betray his reason.

Now, so it is, that all the Opinions, which at this day intoxicate the world, are not builded, but vpon the Gying fand, upon the giddy humors of windy braynes,

Corn. T4cit. l 2. bift .

upon the passions, and affections of a debauthed, and corrupted multitude. Multitudo vulvi more magis quam indicio, post alius alium, quase prudentiorem sequitur. Where the sheep feedeth that goeth before, they which follow must browze, though the dye for it: every one attendeth his companion, as the wifest; and he that venterh folly with the greatest confidence, is the best wellcome . What monsters, what prodigious fancyes of scattered, and vncollected spirits, have not beene receyued for laudable actions, being favoured, and authorized by Opinion? It is a thing ridiculous, and all most incredible to fee, the Chymericall Conceytes, that she bath perswaded, making them to be taken, not by a particular, or one fole Family, but by a whole, and entyre Nation for currant money.

Apolion. Argonau. yorf. 384.

Ibid.

The Mossines, a people, performed all the actions of most secrecy in publique, yea even those, which are ordayned for the necessityes of nature, and treated the affayres of the common wealth in theyr houses, constantly belieuing, it was very requifite fo to do. The Tibarens, as foone as theyr wives were delivered, bound vp theyr heads with a kerchieffe, lay downe on theyr bed, and made themselves to be attended like the Child-bed woman. The paore women in the meane time, were vp, and about the house, endenouring to make ready bathes for theyr husbands, to droffe, & feafon theyr viands to temen and cherish them, as if they had borne all the dant to his nature, to imbra buest said or anab Could

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Could you have any thing more ridiculous? and yet Opinion made it appeare very reasonable. There are fuch to be found, who place all theyr honour, & glory in drinking hard and eating freely to calls man a robber, a chiefe, an adulterer, was in this courtrey nothing : to fay that fuch a one, was not a great gourmandizer, nor a great drinker, was to do him an vapardonable iniury. Others placed all the excellency, and dignity of man in carying a huge log of wood a great distance, & by this tryall chose theyr Kinges. The greatest burthentarryers, & porters, were there great Lords. Others did Aurumai kill and eate theyr aged fathers, for a ceremony of Re. Lipf. polis. ligion. And Opinion made all this good. What alfodo not those people of India, and other partes discovered in our dayes? Some thinke, it is honourable, to turne theyr back to falute one. Others thrust theyr finger to the earth, and after lift it to heaven, to do rouerence. Others garher vp the spittle of theyr prince, and speake to him through a hollow trunke. Others offer to theyr Gods, theyrold shoes in facrifice. A man would laugh, when he heareth speach of it, and yet we feet, charthe proudeft Monarches of the world, who supposed they had thut vp all wifedome in they lawes, and customes, yet trampled vertue vider theyr feete, and placed Dragons, Bartes and Quartan-agues on theyr Altars.

Behold what Opinion can do these follyes you will say are not now in practise. He that would well examine all the fantastique humors of apparell, all the giddy conceyts of sports, and pastimes, the folly of complements, which at this tyme raigne amongst men, should find things as ridiculous as these such is to adore an humble, poore, crucified God, & yet to be mad after greatnesse, riches, and curiosityes. To believe, that one

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perpetually liueth under the eyes of God, and yet to behave himselfe, like a wild colt at his owne fantaly, who neyther knoweth God, nor man. To expect a judg-- ment, and to live in continual injustice . To know that we must returne naked to the earth, and to despoyle the whole world to cloath our felues. To build, as if one should all wayes live; eate, and drinke as if we should neuer dye; some men to trace vp and downe the ffreets with a plume of feathers on they head, and fetters on theyr heeles; Women to bestow a fourth part of theyr life-tyme in dreffing, and belmearing themselues, to make rhemselues groffe on one side, & litle on another, to rayle turrets on theyr heads, to put shackles on theyr feete, to be transported with so much sollicitude about a ruffe, as if they had a Venetian Common-wealth to mannage: Others, to confound with courtefy, whom they gladly would eate with falt: others to kill one another about the interpretation of a word, and a thousand such like things, which are indeed most impertinent. Notwithstanding Opinion difguiseth them, Opinion befotteth them, and Opinion giveth credit to all this. Do you then, thinke it a matter worthy of your generosity, to serue follyes, under this shadow, that fooles approue them? do you not behold, for the second reason, that you being free of condition, and not haning the power to difgeft some reafonable feruice you notwithstanding vadergoe the balest seruitude, that may be imagined? Ayoung Lacedemonian, whom fortune had made a flane, rather choose death then to cary a Chamber-pot to his maister, saying it was vnworthy of his condition; and yet Opinion maketh vs to bearea fooles bable, Opinio maketh vs carry, not in our hands but in the prime piece of man (the Head) a finke of old dotages

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dotages, amassed togeather by light idle fantastique spirits, and afterward confirmed as lawes, by the tyranny

of custome.

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What shall we call slauery, if this be not it? I call your Consciences to witnesse, if you sometymes shall begin to breath in a more free ayre, and fee the bright day of the Children of God, you in your selues will blame all these inventions of the worldly life, which infor ce you to feele tormenting rackes in your attyres, in your recreations, in the coplements of conversation.O how often are verified those sayings of the sage Roman, inferred by S. Austin in the fixt Book of the Citty of God. Si cui intueri vacet, qua faciunt, quane patiuntur, inneniet de Civit. tam indecora honestis, tam indizna liberis, tam dissimilia sanis, Dei c. 10. vi nemo dubitaturus fuerit furere eos, si cum paucioribus furerent: nunc fanitatis patrocinium est infanientium turba. Whe you shall come to consider all the trayne of ceremonies. and hypocrifies of Court, you will find them ill-agreeing with honest mindes, vnworthy of free men, and not different from fooles, & in effect you will confesse, that no creature should doubt, to tearme them follyes, if the number of fots were leffe: now the best veile they have, is the multitude of fooles.

Do you not behold a goodly pretext, as if moles were the lesse blind, because they have companions in their darkenesse Behold a poynt of seruitude, extremely vnworthy of a Noble spirit, to say, that one condemneth in his conscience an act, which he pytteth in pra-Rife, that heinstantly may obey a vayne opinion of the world. It is fayd the Abderites, after they had beheld the tragedy of Andromeda and Medufa, became al frantique, even from the least to the biggest, and ceased not, to fing, to clap their hands , to gry , to whiftle through;

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the streetes, & to have no discourse, nor thought of any thing, but Medusa, and Andromeda; if then you had entred into their Citty, you had played the soole for seare to be despited by sooles. Is not this an intollerable weakenesses of spirit, in a well-composed soule, to have good lights, and knowledges of Almighry God, which incessantly beate upon our understanding, & notwithstanding to play the soole, for complacence of anothers

humour?

For the third reason I say , this beliefe , which is giuen to Opinion, passeth into a wicked, and scandalous tyranny for Christianity. for by the force of cherishing, and fomenting these Maximes in the hart of the world. they are made to be transferred into nature. Vices are not contented to be vices, but by this tyrannical law of Opinion, formed in the Idea's, and lines of persons of quality; they make themselves to be adored, vinder the colour of vertue. Cardinall Lacques de Vitry relateth, that a Countrey-fellow carying one day a young fucking pig to the market, certayne pleafant witts, who had agreed vpon this fport , enery one of them feuerally encountring him in divers crofle wayes of the ftreets, and asking him, what was his purpose to carry a dog to the market, did so intoxicate his brayne, that beaten out blow after blow, with fuch like interrogations, he abfolurely perswaded himseife that to be true, which he first supposed was begun for sport, and cast his pig with fhame vpon the pauement, and thinking it a true dog, gaue the other opportunity to gayne by this Aeighr.

Behold what the tyranny of Opinion redoubled vpon another can do: They made this poore man belieue, that this pig was a dog, although all his fenfes

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What

fuggefted the contrary. And I leave you to thinke, what this torrent of the falle Maximes of the world doth not do, falling with unrelifiable fury, upon a dull, & halfedead Fayth. It weakeneth all that, which is Christian in a foule, and planteth a wicked Idoll of humane respects, which causeth that all actions are measured by the rule of vulgar opinions. And if there be yet any reliques of a good conscience, this Tyrant smothereth them, as a Pharae, and wholy peruerting the nature of things, giueth boldnesse to sinne, & shame of weldoing to vertue.

Behold a meane to deench all mankind in the gulfe of confusion Is not this then abhominable? If these confiderations of the folly, seruitude, & tyranny of this life, which is founde according to the web of the opinions of the world, cannot ferue for an antidote for our ill, at the least thinke the day will come, when truth shall take place, and vice vanish into smoke. It will happen vnto you, as to Tygers, for whome Hunters, when they have taken away theyr whelpes, affixe looking glasses in the wayes, to amuse these sauage beastes, & in the meane tyme, they faue theyr owne lives by the helpe of flight; the Tygers instantly most affectionarly flay, thinking they shall draw theyr litle captive from the reflection of this mirrour, and fet it at liberty, in the end they firike it, til it is broken, looking togeather both theyr young ones, and inftrument of theyr deception. These opinions, which you now adore, these dreames, these Phantasyes, which you behold in the specious glasfes of the world, shall be loft at the hower of death, and you must render an account to the foueraigne ludge, to have against his lawes erected that Idoll of worldly refpects, and allwayes made Heaven bow, under the will of the Barth and sawoil suicod, oxion and oxionol

What are you to do? Of necessity, to cast away the opinions of the world, contrary to the doctrine of lefus Christ? You fay it is impossible to live in the world without purlying the wayes of the world, and accommodating ones felfe to the doctrine thereof . Forfake it then . break your fetters, enfranchiz your feife; when you no longer hope in it, you shall no more be in daunger to feare it . 12 to to the trans Y aid at

What would it auayle you, to have in your life the whole world for an inheritance and after death Hell for a prison? Why are you daily handling yours fore, making it itch, by your effeminacy? You need but one blaft of wind, one stroke of the ayre, to put, your selfe into the assured haven of the aberty of the Children of God.

Obstacle. IV. Inconstancy of Manners.

ERCVRY Trifmeristu. fayd that the feed of heaven was immortality, and the feed of the (5) earth was Inconfrancy All heere below is Trum.jer. filled with this grayne, in every place it pro-

duceth his effects but principally in man; he bath more in his hart, then all the rest of the world; it is the true

image of Instability, as Aristothe aftirmeth .

And very well it is faid, that Inconstancy exiled for ener from the pallace of Eternity came you the earth, as to the reall place of her demayne and tooke a conceyt, to cause herselfe to be paynted; it was plainly told her that there was no pencill fo fout, which dust vndertake this worke, because she was sometymes great, lome-San II

Obstacle IIII. Inconstancy.

fometymes little, fometimes grofle, fometymes flender, fometymes strayght, iometymes crooked, fometymes white, sometimes blacke, finally euer feathered, and vncapable of stay in any place; that notwithstanding she might addresse herselfe vnto Tyme, for he was a notable workeman, who entermedled in all things. Tyme after he had well eyed, and observed this Inconstancy, resolued to paint her, and at that season finding no table of tryall better primed for his purpose, he painted it on Man.

It is a goodly invention, which bringeth to vs an undoubted verity, marked, and designed out, as with a pen of Adamant by holy Iob, when he speaketh of man in thefe expresse tearmes . Quasi flos egreditur, & conteri- lob. 14. 3. tur, of fugit velut vmbra, o numquam in codem clatu permanet. The flower, which shutteth vp his date in the course of a morning, and evening, if it be not hayle-strooken at mid day; The shadow, which ever slyeth from the hand that would graspe it, and all that which you may imagine, to be transitory, is nothing in comparison of

the Inconstancy of man.

Philip a good Authour, who flourished about the time of S. Hierome, and hath written a commentary vpon 10b, fearthing out the causes of the instability of mans hart, hath thete remarkable words : Animus homi-Phil in lo nis , quia stare noluit , cum potuit , iam non potest stare cum velit : Sed semper desiderijs variatur, vt quietus actionem desideret, occupatus quietem. Inconstancy is a Chastisement of finne, the spirit of man would not rest it selfe with firme footing, vpon the foundation of contentment, which God presented to it in this state of grace : and the soueraigne ludge, for punishment, suffereth that he go cotinually floating, as in a tempestuous sea of thoughts,

without eyther finding bottome or fhore. He is ener tur. movied with new defires, and disturbances: If he be imployed, he wishesh repose, and if he have never to

little eafe, he is vexed, and requireth bufinesse.

And although all men refent the effects of this Inconstancy, yet the not withstanding oftentymes beareth fway in the pallaces of great men. There are to be found many cousens of Endymion, who imbrace the moone: Harts wheeled about in straunge labyrinths. furcharged with quicke-filuer, and chaungeable Atomyes; Spirits which perpetually are vpon turbulencyes, gnawne with a certayne Itch of nouellisme, distasted. with what is past, and alwayes perplexed with what is to come, they heare all the minutes strike, but the houre

confideration is profitable, that remedy may thereunto

of repose they know not. The causes of this exorbitancy are manifest, & the

be fought. To some it happeneth, by a certaine naturall leuity, of a spirit euer gliding, and iumping vpon all forts of objects, as a butterfly among flowers. To others by a certayne facility, which they have to take distast vpon the sudayne agaynst all things, yea even the most delightfull. To others, by a certayne greedinesse, which Salaion. I.I. maketh them ever to have things present in scorne, and things to come in esteeme: Humanamentis vitium, magis semper velle, qua defunt. They resemble the dog in the fable, they no fooner have the substance, but forsaking it, they reach at the shaddow, and afterward passionately seeke, what they did forgoe. To others, by a certayne curiofity, and impatience, of too much repole They do, as those, who having no great defyre to sleepe, cast themselves vpon a bed of ease, turning from one fide to another, vatill they have found sleepe, by theys

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Obstacle. IIII. [Inconstancy.

owne wearynesse. To others by a distemper of passions commixed togeather, which sharpely bite them, like vermine. To others by certayne timerous, and little patronized appetites, in such fort that they dare not do all that, which they desyre, and cannot obtaine all that which they dare to wish for; this euer holdeth them with a throte open for prey, which by it's slight, leaueth them nothing; but a meere illusion. To others by a certayne mouldinesse of a dull spirit, which cannot dissinuous their thoughts, nor fayrely accommodate their purpose, to establish them in any kind of a consident life. They resemble that little bird of the sea, called Cyncalins, which during his whole life (as it is sayd) yeth no

endeauour to build his owne nest, and goeth euer wandring vp and downe, if others for pure pitty will not

contribute of theirs.

All this Inconstancy of life, is an esfential obstacle, which totally barreth the progression of perfection, the reasons whereof are most evident. The first is, that one can execute nothing in matter of vertue, if he have not an ayme, and well rectifyed purpose, for otherwise it is not to line, but to fright Crowes, and Pyes with fancy . Now fo it is , that all those , which dance this ligge of Inconstancy, have neyther But, nor Scope of assurace, they perpetually are transported, where the storme carryeth them; they are alwayes strangers in their own Countreyes, and guests in their proper houses; you would fay, they had but one fole motion, one fole action in this life, which is to topfy-turny all things, and to do nothing; and if they do good, it is then when they least thinke of it, and oftentimes they find they must leaue to liue, before they have once thought; why they were borne: Sine proposito vagantur quarentes negotia, nec quod proposucrunt, agunt.

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Thom. z. 8. q. t.

log, 13.

Saint Thomas fayth, the property of a reasonable nature is to operate for an end, otherwise it is a brutish a-&ion. And although the ends seeme greatly different, & fcattered in the vniuerfality of creatures, not withftan. ding they are all recollected in God, as the beames in the Sunne, the Center of light. Thither it is , to which necessarily we must aime, to find the Temple of repose. Quicke-filuer creepeth vp, and downe, and trembleth, vntill it have found Gold, with which it may commixe: in like manner the hart of man boundeth, and skippeth heere, and there in its owne disturbances, they are no other then jumpes, and fallyes, but ebb, and floud, but accesses of fire, and yee, vntill such tyme, as it is wnited to his Creatour, submitting it selfe to some constant, & regular manner of life, thereby to serue his divine Maiesty.

of this wandring life, which he had made tryall off, and the happynesse, he encountred, when he couragiously fetled himselfe to a stable state of vertue. Ex quo me ab v-Aug folinitate bonitatis tua summo, & vno bono temporalium rerum multiformitas, lapsum me per carnales sensus dissipauit, & ab vno in multa divisit, facta est mihi abundantia laboriosa, & egestas copiosa. You would say in hearing this spoken, that his foule, like a small current of water, separated for fometime, from God his true fource, goeth gliding a

Saint Augustine very lively explicateth, the misery

long by the senses, as by rusty, and defiled pipes: There this foule is ever perplexed, and involved, finding even payne in repose, and thirst in aboundance, vntill returning to his originall head, it commeth to rellish most delicious contentments, which make it say to God: Nihil bonum fine to vero, folo, & fummo bono; vbicumque fum fine te, male est mihi prater te; omnis copia, qua non est Deus

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mew, mihi est egestas. My God, Inow know, that no good can be had without thee, the true, only, and soue-raygne good; in every place, where I am without thee, I never am without payne. All the good, which is not God, seemeth vnto me a meere penury. You manifestly behold, how this instability of life, for that it aymeth not at the scope, to which our thoughts should be levelled, not only alienateth you from tranquility, but exposeth you to most thorny difficulties, and in the end to

deplorable difasters.

The other reason, which maketh Inconstancy very prejudiciall to all Vertue, is, that one can do no great thing, vnleffe he fashion it, as the beare doth her whelpe by licking. Tyme is necessarily required, and frequent diligence, to make good habits bud in the hart of man. The plant which is often transferred from one place to another, seldome beareth fruit; Viands, which the stomacke doth not leasurely intertayne, are ill dirgested: Remedyes, which one perpetually chaungeth, one in the necke of another, kill the body: The wound, which continually is vexed, cannot confolidate: The wandring scholler neuer becommeth a good Clarke: Vagus scholaris non fit Magister : we of necessity must breake,& tame our selues, to the things we undertake: He that is euery where, is no where . And yet notwithstanding, this is an inseparable propriety of Inconstancy, neuer long to leave the spirit in any honest exercise to take a perfed tindure; from whence it commeth to passe, that all her child-beddes are false conceptions, and her productions, abortions.

Saint Anthony adulted a foule defirous of aduancement, three things. The first was, to addict himselfe much to the exercise of the presence of God. The second

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to take the holy Scripture for the rule of his actions. The third, to hold firme footing in constancy. You will fay, that Marcus Aurelius Antoninus , had learned this prede visa fua. cept, out of Christianity: for in the first Booke of his life, he casteth out of the Temple of Vertue, certayne people which he calleth, by a very fignificant Greeke word einements, as one would fay balls cast into the aire, and he addeth, that it is needfull to reclayme, and accommodate ones selfe to Time, and Occasion, to obtayne our defire; which wayes Syncleticus pursuing, who being famous in the deferts, was accustomed to fay: Gallina, nist oua fouerit, pullos non excludit. If the hen brood not her eggs, she hath no defire to make them difclose. And without speaking of Saintes, a wife Historia hath well observed: Frequens, ac mobilis transitus, maximum perfecti operis impedimentum. The greatest hinderace which can come to the perfection of a good worke, is to go pearching, as a bird from bough, to bough, without euer staying .

Wby do you not then make a ferious resolution, to: forfake all these weakenesses, and deuote your selfe a good tyme to conftancy? you answere it canot be done. we are in the Court, we are in the world, we live in the kingdome of Inconstancy, what meanes have we to deliver our selves from these lawes? If we were Hermits our recreation would be to tell the houres of the day, and to make them ours by a prudent Occonomy; but heer we follow the wind of necessity, the torrent of society transporteth vs , we no longer are our selues. It is a lamentable thing, to put purposely the disease into def-

payre, for feare of recure.

Felleius .

That we are vniust, to accuse all that which is an bout ys, and euer to spare our culpable heads: we com-

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plaine of the Tyme, which flideth away from vs; Places, and societyes do vs wrong, which would be ever profitable, if we would our selues. The busynesses kill vs, which we might make the instruments of vertue; All things afflict vs, we accuse heaven, and earth, and have no burthen more weighty, then our selues.

What necessity is there to lay the faults of your own leuity, vpon things insensible? Your Inconstancy is your vice, it is your owne nature; were it not a goodly thing to behold the Tarrand, a creature which Aristotle speaketh of, and Philo, who passing through a garden, Philo area taketh so many colours, as there are divers plantes, to mulentle, complaine that these hearbes, and not his owne skin, do wrong to him, who is mutable, & penetrable with all sortes of impressions? This happeneth not, to any other creatures, why to him? Wherefore should the

Polipus, and Camelion contest against objects?

A thousand gallant Courtiers, a thousand persons of quality have lived, and still live all theyr dayes in assemblyes, in assayres, with a life so regular, that all goeth in measure, and compasse: the dayes, & nightes, have not more equality in the Equinoctiall, then they in all their mannages of assayres. And you by a certaine remissings of hart, an inhability of resistance, a salse Idea, nay rather an incitement of a pretended impossibility of Nature, suffer your selves to runne without bridle, ypon all occasions, (changeable Creatures) fembling the various colours of the doues breast, which one knoweth not how to distinguish. See you not that this is to betray your owne manhood? What ought you to do, to auoyd this Obstacle?

1. To enter into your felues, to confider what palfeth there, to behold from what roote, from what fource

his

The Holy Court. [Lib. 2. 168 this tumultuary life proceedeth, to take away the caufe; o suppresse the effect .

2. To apprehend feriously the end, for which man is created, to bynd all our finewes, and arteryes to arrive thither, to-vie creatures as meanes, and inftruments of happynesse, by the way of vse, not fruition.

To purge the foule from finnes, which oftentymes rayle this storme by a good generall Confession, & in good earnest to put the axe to those passions which most feditiously denoure you.

4. To accommodate all your dayly actions, by the aduise of your ghostly Father, and to make a good resolution strictly to observe it, as much as in you lyeth.

To confider, how many Pagans, to make themselves eminently excellent in some faculty, have determined of their owne meere motion, to be confyned in cauernes, & shaued like fooles, for auoydance of company, and retyrement to that which they intended; fo dyd Demosthenes the Oratour; why should not we to faue our foules, do that which he did to refine his language?

If any weakenesse occurre after these good purposes, not to disturbe your selfe for it supposing Constancy impossible, because it happeneth to you to be inconstant, to correct what is past, to order what is prefent, to preuent things to come, and to fortify your

felfe, euen by falles.

Obstacle. V. To line always difguised.

that man liueth in the world as on a stage, bearing a maske on his forhead; euery one would seeme that, which he is not, and none will auow, what he is. Those which comoneerest to God, are the most simple, because the divine nature, is simplicity it selfe: The most remote, are the most double & palliated. This simplicity, the prime vertue of Saints, which hath guilded the face of the golden age with his

rayes, is so deuided from the Custome of our tymes, that not so much, as the name thereof is knowne; It is taken to be soppery, although it be the quintessence of

Prudence.

To be simple, is to make the hart accord, with the tongue, & hands: It is to have in all your deportments, a naturall, and genuine fincerity, exempt from fraud, from vanity, and hypocrify It is a thing almost, as rare in Court, as a white Rauen; the maske is better beloued. then the visage, the resemblance, then the essence, opinion, then conscience. The most part of Courtiers, are monsters, with two tongues, and two harts; few are there, which take not Amphiaraus deuise, the quite contrary way, who fayd, he would be, and not feeme, obdozus and size. At this day in matter of vertue, men better loue to feeme what they are not, then to be, that they feeme nor; his a ridiculous vanity Time situe niedes Gregor. a. doug sien, fayd S. Gregory Nazianzen. If an Ant, should Naz. in take an Ape, for a Lyon, and the poore Ape should af- lambic. terwards fall into the throate of the wolfe, it would be fmall

small contentment to be esteemed by this little creature a Lyon in fantasy, and to be denoured by this other

bealt in verity .

And yet notwithstanding corrupt depraued Nature doth elect all her vertues , and felicityes in picture , and punishments in essence I have much wondred of an ancient Meddall, which Villapanda, in his epiftle in the frontispice of his booke which he dedicated to Philip the third King of Spaine, affirmeth to have fallen into his hands. In this Meddall was seene on one fide, the magnificent Temple of Ierufalem, with certayne Hebrewcharatters, much deformed with ruft; on the other fide you had the figure of Marke Antony well engrated with this inscription: Salomon. This invention came from Herod, a great flatterer of Roman Princes, on whome he faw his fortune depended; and verily he followed Marke Antonyes Standard, while good successe waited on his Colours, but afterwards beholding that all yielded to the victorious armes of Augustus Cafar, he fought, and obtayned his fauour, by all possible subtile endeauours . Howfoeuer it was , he caused this beautifull Meddall to be made, which gave to the veryest Sot among Princes, the name of the wilest amongst Kings; and Marke Antony, who neyther had piety, nor religion in his foule, beheld himselfe even willingly, stamped in this coyne, as the true guardian & Churchwarden of the temple of God ; lo much man affecteth the very shadowes of good, after he hath lost the subflance.

At this day, this passion outragiously predominats, even to fury, in all places there is nothing but counterfaytings, and affectations. Hypocrify reigneth in painting, in habits, Hypocrify is in complements, Hypocrify is

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Obstacle V. Difguised Dife.

irbufynesses, Hyperify lodgeth in all ages, all fexes, all conditions, Hypecrify goeth even to Aultars: Ambinon, Auarico, Luxury, and other vices, although deeply 1004 ted forfake man, when he forfakes his skin it is only Hypocrify, which attenderh him to his grave, and will fleepe vadet his alhes; fo many golden lyes, are witneffes thereof, which perpetually do enshrine Carcasses. Man. is fo made to feeme, what he is not, & to diffemble that, which he is: so double, and so replenished with mutable essences that himselfe is deceyued in himselfe, & mista-Kerh himfelfe for other, then he is. wo! wo!

Men are not contented to corrupt they apparel theyr language, hayre, vilage, foule, body, fciences, artes, but they also will violate vertues, the daughters of Diminity; they despoyle them of theyr natural plumes, to cloth vice. If there be excesse of cruelty in the chaflicement of fome crime, it is called Justice : If Choller be predominant, it is termed Zeale; if effeminacy of hart do creepe in it is entituled Meekenesse: Prodigality borroweth the name of Mercy; Niggardlynesse, of good Husbandry; Cowardite, of prudence abilinacy of constancy: Inconstancy, of facility and circumspection: weakenesse of courage, of humility spride, of liberty; lazynelle, of tranquillity; difturbance of spirit, of vigilancy precipitation of fertiour, waighty nelle of good counfell; and not to keepe promife with any man, is faid, is to be equall with all men.

Saint Gregory the great excellently moralizeth this in the booke of lob, where he theweth , that the most Greg. me. part of men, are all griftle, they have the refemblance of ral 1, 3, 4, bones, but not the folidity of bones; they have the apparence of vertue, but not the firmenelle : Cartilago illine, quasi lamina ferree. It is spoken of this prodigious

airis.

Behe-

The Holy Court. [Lib. 2:

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Behemoth , who naturally figureth to vs the state of finners : Sunt nonnulla vitia qua ostendunt in fa rectitudinis Speciem, fed ex pranitatis prodeunt infirmitate. What reme dy is there to this, deepe rooted in the confusions of nature? I will only produce two reasons, well worthy of conderation. The first, that (speaking to noble harts) it feemeth to me, it is to bring a most irrefragable motius of detestation of any vice, when the basenesse, and ignominy thereof is discouered, for that is it, which hath

most valew ouer generous soules .

Now fo it is, this Hypocrify, which maketh you, (O Noble men)allwayes to line difguifed, is quite contrary to the condition of a braue and generously elated spirit. Wherfore? Because if it be impressed with a good stape, it naturally loueth the liberty, & freedome, which vnauoydably are oppressed in these palliations, crouchings, & counterfaitings. They are the tricks of Apes, & foxes, which in no fort are futable to the nature of a generous Lyon. Besides, as God openeth vnto vs the great booke of the world, as a piece of parchement, gilded, and traced with his pencill, for vs there to read, that which is for our instruction, if we will consider diligently, the most sublime things, we shall find, they naturally firske at this vanity, which maketh vs to difplay apparences: to the eyes of men outwardly, having nothing folid within.

It feemeth that all the may ster-pieces of this celestiall, and Elementary world, (as it were) by a common consent, do hide all what they have of most eminency, and worth , bearing for Deuile ; Parte fin meliore latent ! It is true, that heaven, she weth it felfe wholy relucent in starrs and brightnesse: but couereth his powerfullinfluences, which by their fecret extent give motion to

this

Obstacle. V. . Disguised Life.

this great house of Nature. It is true, the ayre maketh his Meren's to appeare to the view of the whole world? but this feerer vertue, which dorn penetrate vs. enelita the hart, and bringeth life, and refreshment to vs voon his wings, who can tell me, what colour it is off? The fire vnfolderh his flames to vs', but this commandide heate which conquerer , and fortenethale harten me talls, do we behold it? The calme Sea, delighterhys with his failing countenance at that tyme of pecially, when it becommeth (as it were) frizeled and courted ! by fome gracious, and gentle gale, afterwards curled and coloured with the beames of a bright Sunne Which beats voon it : But this luftrous beauty, what is it in comparison, of the treasures, which it concealeth in the bottome of his Abyles? The earth it felfe likewife maketh his boaft in the fpring, varyed, and chammeled , with his naturall pieces of paymeing, and sparkled with a thousand petry flowers, which stand (as it were) the eyes of the meadowes; but thefe do ecclypfel ech enening, and morning. Quite contrary, the metallsod which this earth encloseth, and (as it were) engules feth in her entrayles, after they are wrought, and pollished, by the artfull hands of Lapidaries retaynes a luftre of a long date, which resplendently shine vpon the cubboards of Kings, and the great men of the earth.

What lesson of nature is this, to hide, all which it hath of greatest valew? and what corruption of nature in man, to hold in the bottome of his hart; stench, Middunghills; and then to plaister it ouer with a value My poorisy? God, hath not onely imprinted this verity of which I speake, in the great booke of Nature, but he hath aste were jong and had Rahpe it with firehalls.

grity .

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The Holy Court. - [Lib. 240 in the monuments of the auncient and new Law . The pastimes of great men are Theaters, Tilt-yards and Amphitheaters, and the sport of the divine wildome in this Vniverse, is to hide his treasures vnder the barke, and mantell of some persons, base, and abiect in apparence. Que fulta font mundi elegit Deus, et confundat (aprentes: er 1. Cor. 1. infirma mundi elegit Deus, vt confundat fortia : or ignobilia mundi & consemptibilia elegit Den G ea que non funt, vi éa, quefunt, destrucret In the old law, a stamering shepheard is chosen, to carry the word to a Monarch, to shake, and ouerturne with a poore wand the pillers of his empyre to deuide leas, to calme billowes, to ope the bowels of rocks, to commaund all the elements, and fil the world with wonders .

In the new Law, simple Fisher men, allmost as dumbe, and mute, as the sishes themselves, are chosen to ensure in their nets, Philosophers, Kings, Cittyes, Provinces, & Empyres. Behold the ordinary custome of God, to hold pearles in shels, sweete persumes in very abiect boxes, & to enchase must delicate Images in litle cases, as they did in ancient tymes. The true mark of greatnesse in the judgment of God, is, at first sight externally not to

appeare great.

benummed variety, to be desyrous to surprise the eyes with a counterfeit, and captious beauty, which afterward appearing in it's natiue colours, makes the deformity thereof the more disfigured; That this is most shamefull to a hart, which hath neuer so litle resentment of nobility, to ered a resplendent sepulcher, to boast exteriourly marbles, gildings, characters, titles, & to have nothing within, but bones, putrifaction, and ashes; To cast a certayne lustre through the ignorance and obscur-

rity

Tobstacle V. Difquised Life.

rity of an age become brutish, and then to be in effect. but a filly worme ; To live in the world, as a fnayle, to makelong filuer traces, and to be nothing elfe, but froath. To have the back courted with Veluet like a cushin, and the belly stuffed with hay; To make oftent of leaves, & verdure, like a wood, and to be replenished with ferpents . Is it possible, that'a noble hart, when it hath no other fuperuisour, but it's owne confcience can suffer these shames? A gentle spirit sayd to an old man, who caused his grissly havres to be paynted with the lustre of greene Youth, -Seit te Proserpina canum: Poore foole, although thou confdest deceyue the whole world with thy hayre, yet death well knoweth they are gray . So , when an Hypocrite shall happen , to diffemble this tricke, from all those which accompany him, which indeed cannot be done (men now being endued with penetrating eyes) yet one cannot deceive the eye of his conscience, quicke-fighted to pierce such falshoods with his bright reflection.

Isay nothing of the shame, & ignominy, that must be undergone after it is discouered, & taken in the act. like a cut-purfe. If peake nothing of the rackes, tortures, affrightments, and extalies, in which they live, who defire to entertayne thefe feemings. A great Wit hath Stepha well fayd, that fuch people are the oxen of Baal, who Anglicus are cut for facrifice in little gobbetts , but not withftan- in 3. Res. ding receyue not fire from heaven; thefe miferable crea- 18. tures macerate, and kill themselves, to facrifice themfelues to the appetites of the world, without ever tafting the confolations of God, which they have renounced. Let vs lay apart theyr paynes, let vs admit, that with these laborious endeauours, they might alwayes live cloked, alwayes hidden from the eyes of the world,

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yea:

yea even from this all-piercing eye of their owne con-

It is most manifest, and considerable for the second realon, that it is impossible to deceyue God, whose eye replenished with lightning flashes transpasseth through the Abylles, and maketh hell it folfe confeste, it hath not darkeneffe inough to shadow it from his face. Now fo it is, that God condemneth, reproueth, chastifeth, with a particular indignation of his hart this play stered life . & therfore as the interpreters of the Scripture obserue, he hath rejected the Swan , notwithstanding the whitenelle of her feathers, and the sweetnesse of note, which is ascribed to her; nor would he ever admit her in the number of his victimes , because vnder pure white feathers, she hideth a blacke flesh. For the same reason, he neuer would have the Ostrich, who hath only the oftentous boafts of winges, & no flight, to much he detefterh apparence fruilelle, & effectelle.

First, or last, he will (layth holy Iob) take away the maske, that the life of Hypocrites shall be, as the spiders web in the judgement of God; they shall thinke they have sped well, but even to have hid themselves; all shall be resolved into nothing, to make them appeare what they are in a most ignominious nakednesse. They now are Panthers, who have their skinnes spotted with slowers, and mirrours, that search out secret sountaines to wash away the orderes, and impressions of their

crimes, as it is related of this creature.

But the day of God will come, when as the Prophet Hay fay th, the Panthers waters shall wholy be dryed, and foaked up; that is to say, as Ailredus interpreteth it, that all the counterfaytings, & diffimulations of the world, shall find no more water to whiten them: Aqua Nemrim success

Efe. 15

Leuit, tt.

18.

Obstacle V. | Disguised Life.

ficeabuniur: we naturally all feare the publication of our vices, so sensible we are in the touches of Honour.

Those poore Wilejan maydes, who moved with enraged delpayre, ranne to halters, and fleepy precipices could never be diverted from this fury, neyther by the sweet admonishment of theyr parents, nor rigorous menaces of Iudges but when by Decree theyr naked bodyes were in the open passages of the streetes expofed, to the view of those who had violated the law of nature by this most wicked attempt, the only apprehenfion of nakednesse, and of the nakednesse of a body bereaued of sense, stayed the course of these execrable frenzyes. And without speaking of auncient historyes, William Bishop of Lyons relateth, that a certayne Damsell, painted in an age, when simplicity was in great efteem; as the went along in a procettion, behold by chaunce an Ape came out of a shop, who leaped on her shoulders, and tooke of her coiffe, and made a litle deformity appeare, couered vnder painting and diffimulation, wherby the felt her felfe ouerwhelmed with dolour, and confusion. If the small affronts and disgraces, which we receyue in the world have fo much force, what will it be then, when the loueraygne ludge shall take away the scarfe, and make a cauterized confcience appeare? what will it be then, when with as many torches, and burning lights, as there then shall be of Angells, and of the elect by his fide, he shall discouer, euen to the bottome of a lost soule, where then shall be his playstering, his rubbidge? where shall be his diffimulations, and his hypocrifyes, in the Abysse of this confusion? It is a thing, which we rather may meditate in filence, then expresse in words.

. Vpon these considerations, resolue your selues

The Holy Court. TLib. 2: to build your faluation vpon the firme rocke of truth and not a vayne reputation vpon the slippery mooning fandes of humane apparences. Imitate that good King,

Typos. in Father of S. Lewis, who bare a scepter made like an Obe-Symb. lisque in a ring, with this Deuise: Volo Solidum perenne. as who should fay, all his intentions aymed at Heauen.

and Eternity. Make a determinate purpose as much as possibly

August.

you may, to auoyd in your apparell, in your hayre, in your wordes, in your actions all fort of affection, of hypocrify, of folly, as thinges base, sottish, ridiculous, and wicked, ener remembring this fentence of S. Augustine ; Summa virtus & diuina est, neminem-decipere: qual. 84 vitimum vitium est, quemlibet decipere . A great, and divine vertueitis, to doceyue no man : The last, and most mischieuous of all vices, is to deceyue the whole world.

Obstacle. VI. Ill husbanding of Tyme.

Notable Fable, maketh the spider, & the filkeworme to speake togeather, telling their fortune in a pretty pleasing manner, and great-ly replenished with morall instruction. The poore spider complaymeth she laboureth night, and day to make her webbes, with so much feruour, and diligence, that the vnbowelleth herfelfe, powering forth her substance and strength, to accomplish her worke : yet notwithstanding her endeauour so little prospereth, as that after the hath brought this her web to perfection, a filly feruant will come, armed with a broome, who in: in an initant will vndoe, what she could not produce perhaps scarcely in ten yeares. But if it happen, she cape from this perfection, which seldome in great mens houses is seene, where the chamber-maydes are alwayes carefully imployed, yet all the fruit, which she may expect from so much toyle, is but to take some

wretched fly in her web.

Behold you not herein sufficient cause to bewayle her mifery? The Silke-worme quite contrary boafteth her felfe to be one of the most happy creatures, which liues on the face of the earth: for, fayth he , I am fought after, as if I were a pretious Diamond, I am exported from forrayne countryes, happy is he, who best can lodge, breed, entertayne, and cherish me; men bend all theyr industry to serue my easefull repose, and commodityes; if Itrauell, my payne is well bestowed: but beit how you will (filly Spider) that you take flyes, I captiuate Kings The greatest Monarks of the earth, are inuolued in my threeds, Queenes, and great Ladyes make of my workes the entertaynment of theyr beautyes; & the Potentates which will not depend voon any, are high rayled by a litle worme. The fower corners of the earth deuide my labours with admiration; and not being able to go higher, allthough I reach not to heaven, yet I behold the Aultars, to smyle vnder the embellishments, which issue from my entrayles.

And verily, there is great difference, betweene the trauell of the spider, and payne of the silke worme: the industry of these two litle creatures do naturally sigure who vs, two fortes of persons, whereof the one tabouteth for vanity, the other for verity. All men comming into this life, enter thereinto, as into a shop of toyle, which is as naturall to them, as slight to birds. A great

Z 2

The Holy Court. Lib.2. man after he had well considered this sentence of lob.

worthy of ponderation: Conceptio culpa, nasci pæna, labor vita, necesse mori : That is to fay, man entreth into Being by the gate of not Being, as he, who is as soone in sinne as in nature, his birth is a punishment, his life a trauell, and his death, a necessity. And very well Tertullian ob-Tertul, de serueth, that God the Creator clothing man, with skins after his fall, which is the attyre of slaues, and seruitors, whom we fend to delue in mynes, therby would fignify to him, he should enter into the world, as into a mine to labour, and dig, vntill he had found a Tombe: Homo pel-

caused these wordes to be inscribed on his tombe, well

This payne then being necessarily resoluted vpon; one of the most important poynts for direction of life is to take a good imployment, and well to bestow your tyme, fince through want of this good endeauour, life is filled with a bufy fluggishnesse, with vnprofitable labours, with remorfe, with shame, which oftentymes

dreggeth after it an eternity of payne.

litus orbi datur, quasi metallo.

allio.

It is one of the greatest Confusions, which at this day predominateth in the liues, and actions of men of quality. Some are overwhelmed with affayres, even from morning till night, and thinke vpon every thing, but themselves. Others rowle in a lazynesse, full of most vayne occupations, and neuer understand the principall busynesse, which is the point of their saluation. We greatly fayle, eyther in knowledge, or courage, to handle one of the chiefest passages of our life, which is the experience of tyme; we do as one in elder tymes fayd, spyor is mapepyor, mapepyor is ipyor: We labour in the mayne poynt, as if it were but an Accessory, and we after take the Accessory, as if it were the Principall. All the MARIE.

Obstacle VI. Tyme loft.

the petty trifles, which concerne the ease, and accommodation of our bodyes, have their regular tyme, and seldome are forgotten, drinking, eating, sleeping, sporting, exercise that pleaseth, be it never so paynfull hath his season, the affayre of saluation hath none at all, if it take not some small tyme, even by stealth. Behold (iuftly) corruption engendred, that may be remedyed by by the consideration of two, or three reasons, which I

will propose vnto you.

First, know, it is true, what the wiseman sayd, you oftentimes coplayne of diverse necessities of life, one saith he hath need of health, another of liberty, another of credit, another of fauour, another of apparel, another of money: no mã deploreth, that he hath need of time, weh indeed is the most pretious merchandize. Que mihi dabis, qui aliquod pretiu tempori ponat, qui diem astimet, qui intelligat fe quotidie mori? And yet notwithstading Zeno assured Senec. ep. .. vs, the thing which man most wanted in this life, was Time. One canot better approue the valew, which is to be fet vpon any thing, then in shewing the rarity & neceffity of it Tyme is not only pretious, but absolutely necessary: Then thinke whether you ought to hold it deare, or not. Tyme is very hard to be knowne, how difficult thinke you, will it then be to possesse it? All the braue spirits of the world, haue voluntarily put themfelmes vpon the torture, only to discouer, what Tyme was, and they could not fo much as touch the winges thereof. Pythagoras fayd, it was the foule of the world, fuzinos maile; others, that it was heaven; others, that is was motion; others the measure of motion. Saint Augufine a most admirable wit , strugleth with himselfe vpon this question, as a bird in a string: He sayth, he knoweth, and he knoweth not, what Tyme is. He knows inough: Z. 3

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inough to hold his peace, and knoweth not inough to Speake: Quid est tempus, sinemo ex me quarat, fcio : fi qua-Aug. Con- renti explicare velim, nescio. I leaue for you to thinke, if this spirit all-composed of fyre, and lightninge could not know tyme, how can you enclose it in your coffers?

The scripture compareth it to a most swift river,

Pfal,17.10 Pulgata E dit. Dies pleni.

14.

which commeth not, but to passe along, and creepeth not, but to glide away: all mortals litle, and great, stand on the brinke of this river, to fish Tyme . But do you know, with what instrument? with a Siue, which is the cause, that it holdeth nothing; one fisheth ten yeares. another twenty, another thirty, another fourty, another fower score. Out alas! All hath passed through a Siye, there remayneth nothing for them; yea even the litle infant, hanging on the teat of his Nurse, which he hath fucked, but one day as yet, hath it no more? There remaynes, but a poore moment, which we hold, as one would catch a Wolfe by the eares, or an Eele in your handes: at every turne, it escapeth from vs, one moment driveth on another, as the wave of the fea, thrusteth forward the wave. You fee, this merchandize is very hard to be kept, and to recouer the loffe, is a thing humanely impossible. To measure the wind, to weigh the slame, to call back a day pailed, are 3. effects of like impossibility. God hathreserved to himselfe, the governement of this great Dyall of the world he himselfe figureth out the howers, and will give this commission to no man.,

If the Sunne was stayed in the tyme of I fuah, it E/dr. 4.3. was done, fayth S. Chryfostome, in reuerence of the name of Jesus, of whom this great Captayne was the figure.

Sedulius.

-Iam tum famulata videhant

Sidera, venturum pramisso nomine IESVM. If it recoyled back ten degrees in the tyme of Ezerhias, it was to fignify the mistery of the Incarnation, when the Eternall word abased it selfe under the nine Quyres of Angels, even to the knitting himselfe to humane nature, the tenth, the last, and as it were the utmost list of reasonable creatures. This large dyall of heaven is not touched, but for the great and various motions of the world, and the principall mysteries of our Fayth; to thinke such a chaunge, should be made for you, were a great folly. Take tyme, while the Sunne striketh on your line; if you will put the hand of the dyall upon the houre of the present day, you shall not depend upon the expected approach of to morrow.

See you not, if one rent a garment, it is made up agayne; if a Iewell be lost, it is found agayne; if a house
be burned, it is reedifyed agayne, many tymes much
fayrer, then euer it was? There is nothing saue tyme, but
returneth; you shall sooner find the Philosophers stone,
then the first fountayne-spring of youth. All r.ches, are
but as chaffe in comparion of tyme. There is no worse,
thiefe the he that stealeth fro himselfe so unualewable a
Merchandize, eyther in doing ill, or in doing nothing.

The second reason, which maketh this estimation of Tyme so recommendable, is the necessity, we have of it. King Antigonias, spake wisely, when he sayd, his warre, was the war-fare of Tyme, as well, as of Armes. And very properly may we say the same thing. All our Christian war-fare, all our Martiall discipline, all our exployts consist in laying hold of opportunity, and well husbanding of tyme. A little tyme, well imployed, which will be found at the day of our death in our own hands, can put vs in possession of a happy exernity. If you have not tyme, well may you have rivers of gold, & Magazins of pearles, but heave you shall never have.

Sainte

Greg. Naziaz. in Iambic.

Saint Gregory Nazianzen , doth fagely tell vs, that life is an open Fayre, for all the world to trade therein. Havingen ifuite vis De vis Gior . And verily it is an admirable Mart, where the Merchants, if they be well aduifed, may barter a Vale of teares, for a Paradife of delicacyes; earth for heauen, and a moment for eternity. All confifteth in well ving Tyme; this is the only Merchandize in request in the other world, to which we go: fome infinitely labour to adorne themselues, with the mire, and durt of the Indyes, to wit, with gold, and filuer, which is as abfurd a folly, as if one who to climbe to heaven, should make himselfe winges of a scuttle filled with earth. Others hunt after glory, and honour of the world, which is but a mere counterfait bable in comparison of the happynesse of Saints; yet they notwithstanding will cary it to heaven; as if one should vndertake to bring by waggon a vestell of stinking water a hu tred leagues off to make fale ofit, there where ftreames runne of eternall fountaynes. Will you know the Merchadize which is of fale in heaven? Tribulation for there is none; and Tyme, for there is nothing, but eternity; cary thither a little payne patiently borne, a little Tyme well imployed, and behole you become rich for euer .

Tudge now, if this tyme be so estimable, and necessary for your saluation, what valew you should set in ponit, and whether it be not, an intollerable thing to wast it in sopperyes, & trifles. Tyme is ill husbanded, by three sortes of people: some employ it in doing ill, others in doing nothing, the rest in doing too much. In doing ill, the visious, in doing nothing, the idle; in doing too much, the vayne, and vnhappy. All are (as it were) equall in loosing Tyme, although vnequal in the manner

manner of looling it, and in the byre of having loft it . And not to speake heere at all eyther of crimes, or negligences, which are two daungerous rockes, for the thip, which transporteth Tyme; some figh vnder a true lazynesse, but paynfull, and straightned; others are delighted with vanityes, and meere follyes; many are innolued in bufineffe vp to the elbow, & yet because they do not take their ayme well, in that they do not trauell for heaven, and are wholy ignorant of the place, and path of the Rendez-vous, all their life is a most labourfome Loytering: Labor Stultorum affliget cos, qui nesciunt Beel, to in whem pergere. They make much a doo, as little Children about butterflyes: They runne vp, and downe like Rattes, who are infinitly buly to carry a rotten nutinto their hole: They striue, as fishes in a pond to take the bit one from another: They wander backward, & forward , like Ants vpon the body of a tree : Inconfultus il-Some, de lis vanufa cursus est, qualis formicis per arbusta repentibus, tranquille quain fummum cacumen, deinde in imum inanes aguntur.

Others make fooles of themselves in meere bables . and it is a wonder to behold, the Childifhnesse, and Apilh trickes of imployments, which are found in the liues of men of eminent Quality. See in the auncient historyes a Domitian, voon whose shoulders God had placed the burthen of a vast Empyre, yet laying aside all other affayres, he euery day referued some houres to himielfe, to sticke flyes through with a bodkin, and thereunto intended, as to one of the most serious affayres of his Kingdome: Hartabus, King of the Hyrcans caught Moles; Bias, King of the Lydians, stabled frogges; AEropu, King of the Macedonians made lanternes. Behold you not goodly employment for Kings?

Are there not (I pray) as very triflers to be found amongst

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amongst Christian nobility at this day? We see men, even in this age, who wast all their tyme, in combing their hayre, washing their beards, in striving to have their stockings sprucely put on, to new-hatch their swords, to draw on new bootes, to enquyre for rich garters, to make provision of girdles, and hangers, to cheapen beaver hats, to buy feathers, to trample vp & downe the streets, to hold a racket, to play at dice, to daunce the Cinque-a-pace, to gourmandize a banquet, to throw rotten Orenges one at another, to prattle with women, to vaunt of that which they have never done, to enuy the happy, to contemne the miserable, to breath perpetually out of one, and the same mouth, eyther calumny, or scoffes; never to speake a serious word, as if

one had abiured al reason, & lastly neuer to speake well, but when they intend to speake ill. What an vnfortunate and truantly kind of life, is this? When such kind of men, haue ended their course, deserve they not, they should have the Epitaph of an Ape inscribed on their tombes, since they servicely have thus betrayed their manhood?

On the other side, we behold women, who have no other trade, but to thinke on new fashions for apparell, to buy stuffes, to make thereof rich petty-cotes, and gownes, to bargayne for lewells, and pretious stones, to rayse their Chopino's higher, to looke in their glasse aboue a hundred tymes in a day, to call a councell vpoor one hayre of their head, to have the water of the Angell, the powder of Cypresse, to be ever learning some new invention of imposture to be are on their forheads, which God himselfe hath consigned with his owne singer, to be the seate of shamesastnesse, to denise curiosityes in their chambers, and to complayne of all the world, to sooth

footh their owne impatience, to flutter through the streets in their coaches, to roame vp and downe to gossippings & Childbed-women, to tattle with spruce carpet-Knights, to search through impertinent curiosity into all kind of businesses, to know nothing and to speake of al things, to deasen halfe the world with their Chattering, and to hold the other in breath, & study to do them service, to bestow a fourth part of their life in cloathing, & attyring themselves, the other in babling, the other in dauncing, and playing, the rest in sleeping; what remayneth for God?

Behold the goodly husbanding, which is made of tyme, behold how the exchequer of God is mannaged, and then who will be amazed to see, whether this life in these fayre exercises, and imployments be replenished with darkenesse, with confusion, with a sluggish, and lamentable forgetfulnesse of the life to come. The reme-

dy for this disorder, is to consider .

flames, which all the Oceans cannot extinguish, for hauing contemned Tyme, which you yet entoy at your ease. He that could only graunt to them one little moment, of these excellent dayes, which you so prodigally wast, through what thornes, what fires, what yee, would not they passe, to explate the errours of their passed life? From what scepters, what Empyres, what Diademes, would not they voluntarily, and freely despoyle themselues off, to purchase one houre of tyme, and imployit in the rigours of a most austere pennance? And you suppose, it may be lawfull for you to live in this Childish stupidity.

2. How many thinke you, at the very instant that you read these lines, are there of soules newly dislodged

Meil.

from bodyes, brought to the tribunall of God, condemned to flames for this ill expence of tyme, what know you at how little a threed the fword of fuffice, yet hangeth ouer your heads? and you notwithstanding refemble snayles, which then fing, when their houses are on fire .

Take so much payne, to auoyd an eternall Vnhappynesse, as to rayle to your selfe a litle treasure out of the thrift of tyme, by taking every day, be it never fo litle leasure, to retyre your selfe, within your selfe, to behold from whence you come, whither you go, what passeth within you; study in the booke of your conscience, where you must make entrance, and perhaps fooner then you thinke for .

4. Prepare couragiously by the aduise of those, who guide your Conscience, a litle Oeconomy of all your actions in the day, keep them strictly, as much as you may possible, and if you happen to loose tyme, do not like (pend-thrifts, who loofe, and know not what they Toole; fee why, and how you loofe, that you may fealo-

nably give remedy thereunto.

Obstacle VII. Intemperance of tongue.

HIS superaboundance of tyme, & idlenesse which ordinarily is amongst Courtiers, doth vindoubtedly caufe in them, fo violent an omerlashing of togue, that now adaies, it swelleth like another deluge, overflowing all mankind. Ena-Eurs apud Trius a good Anthour, cited by Melifain the Bibliotheque of the Fathers, hath produced a passage very remarkable Obstacle. VII. [Intemperace of Tongue. 189 kable, to wit, that among trees, the Almond blossometh

first of all, and is the first that is pinched with frost and amongst the parts of man the tongue first of all comments forth to the field, and is first surprised in the snares of Sathan. If all those who at this present might be taxed for their tongues, should loose the vie thereof, the world would be replenished with dumbe mone but the cuill spirit handleth his businesse much otherwise, then the fowlers: These catch birds, to be reaue them of liberty; he layeth hold on the tongue, to give it a false

freedome, to speake all things.

Three kind of tongues at this day are most powerfully predominant in the occasions of the world, the Vayne, the Slaunderous, and the Scoffing. The vayne, feemeth to me to have been myftically fignifyed; by the 1/4. 18. Prophet Ifay, under the tytle of a feathered Cymball: Va terra Cymba'o alarum. The Cymball was an instrument. composed of thinne plates of brasse, with certayne small barres of iron, fastned, and crosse billeted in the plates, wherewith they made a great noyfe. Others thinke, the Cymballs, are Belles, which according to the opinion of some, were confecrated to the service of the Church, by Pope Sabinian. It is not at this day, that bells are in request; but as for feathered bells, they are things vnheard off: And yet not with standing the tongue, is not only a bell, according to the allegoricall interpretation of the wordes of the Prophet, but a feathered bell. The bell goeth not out of his fleeple, but the tongue cannot cotaine irfelfe in his Pallace: the maketh herselfe wings, by the help of feathers and paper, after endeanouveth to passe the seas, and to beare fire very farreinto the world.

A Bright word spoken merily, in the secret retyremet

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of a Closet, shall sometymes be told agayne a hundred leagues off, and shall enkindle in the harts of men, a fire able to put all into combustion. The tongue of the Cymball, as it is a Cymball, is not the worst, it offendeth more through complacence, then malice. It is a tongue truly vayne, which feedeth it felfe with a petty affecta-- tion of discourse, with sleight lyes, with trifling flatteryes, with prattle, and tattle. In this predicament, we ordinarily place the tongues of indifereet women . The Giants after the inundation of waters, would build the Tower of Babell; but women in the deluge of tongues rayle the turrets of babble: Otiofa, verbofa, curiofa, loquentes, que non oportet, fayd S. Paul heeretofore, speaking of his owne times. In the same ranke are the tongues of an infinite number of effeminate Gallants, who wast all their tyme in the courting of women, complements, affectatios, meere fopperies, although they should have no other ill in them, then neuer pronounce a serious word, yet are they culpable inough but lying & flattery waite on them, as the shadow doth on the body.

A great note of the corruption of this age, is, the liberty of lying, which raygneth even in the mouthes of many men of quality: It feeme in now that to lye is no more a vice, but a necessity of nature. The Sages, have tearmed Truth to be a sea, which is never mooved, a hauen where no man suffereth shipwracke, a way which wearyeth not, a gate which never is shut agaynst any: but at this present, it is a sea, where few Merchants sayle, a haven little frequented, a way which to many seemeth to be stopped vp with thornes, and bryers, and a gate

which almost is never opened .

e. Tim. s.

It is fayd, Augustus Cafar, after a long enquiry into all the parts of his Empyre, found but one man, who was

accoun-

Obstacle VII. [Intemperace of Tongue. accounted neuer to have told a lye, for which cause he was deemed capable, and worthy to be the facrificer in the Temple of Truth: If at this day, the like inquisition should be made, I much feare the Aultar of Verity, would rather be without a priest, then the shrine of lyes, without victimes. Litle Children in theyr beginning practife the trade; the spirit of imposture, openeth the way vnto them by the tongne, making them find in lyes the key of all vices. In speaking falsely, one is so accustomed to lying, that he liueth therein, as in his proper element. It is practifed with as much boldnesse, as a man would defyre aduantage, to defend a just verity; the ordinary proceeding of these counterfeit spirits, make vs hence forth believe, that to assure a thing with so much confidence, is to affirme it is falle.

Lyes, aboue all, are enery where predominant in pratlings, & flatteryes, which in my opinion are come to the height of extremity, so exorbitant they are And it is no wonder, fince the spirits of men are so disposed thereunto; those which have lost all the markes, & impressions of vertue, will yet retayne the tribute, which is the praise. They see themselves voluntarily to babble, and selfe love hath veyled theyr eyes with so groffe an ignorance, that they may do it with much impudence,

yet that shall be modesty.

The malediction pronounced by the Prophet Ezechiel against those, who have litle pillowes for all purposes, for the Nice to leane vpon, may now well be renewed; neuer hath there beene so many flatteryes seene: Va, qui consuunt puluillos, sub omni cubito manus. The Chil- Erec 130 dren of great men are foothed by all fort of tongues, & made drunke with theyr prayles, before they be throughly awakened, and as they are alwayes bred in curio-

fity, it feemeth when any truth is offered to them, a Phenix is brought from the other world . The feruile foules, which bend themselues like the fishers anglingline, feing their preferment dependeth voon their impertinent prating, & the Aultars of this falle greatnesse will be ferued with such smoke, spare it no more then one would water in a river. You shall find few or none that will tel the Ape, he is an Ape; this liberty of speach

The Goute feeketh out the houses of rich voluptuous

is extant in historyes , but more amongst vs.

men, and Flattery the manlions of the eminent; that is it which the Wiseman would say in the pronerbes, according to the original translation: Simia manibus nititur for moratur in domibus Regis. The Hebrewes litterally understand it, by the Apes, which Salomon caused to be transported by sea; with those Apes came Flatterers, & Buffons to the Court of this great King, which was the beginning of his vnhappynesse. Those which flatter. & those which willingly are flattered, are much of the nature of the Ape, and all this tattle of Court, is indeed a meere Apishnesse . Behold why , that learned Prelate Paius in Fains, whole manuscripts have very lately been extramanipulo, and out of Libraryes, doth most natively represent this Verity to vs vnder the veyle of a fiction. He faygneth, two men, the one an extreme flatterer, the other iuft. and a truth-speaker, came to lodge in the house of an old Ape, at that tyme encompassed, with a plentyfull race. The Ape asked of the flatterer, what opinion he had of him? This man accommodating himtelfe to the tyme, gaue him many specious prayses, saying, he was a vermillion rose, and those that environed him were the leaues; that he was a Sunne, and those that were about him were the rayes; that he was as valiant as a Lyon, &

Obstacle. VII. [Intemperace of Tongue. 193 all his offpring, was a race of young Lyons Behold faith the Ape, it is well, and commaunded to have a prefent given him . When it came to the truth-speakers turne to fay fomewhat, he revolved with himfelfe, that he could not tell a lye, that his nature was alwayes to be true, that if his companion had a reward for telling a lye, by much more reason, he should be welcome, delivering the truth . He thereupon freely fayd to him, he was an Ape, & all those that attended him were Apes like himfelfe; for which cause the Apes prouoked, assayled him fiercely with their teeth, and nayles. Behold the condition of this age, we cannot brooke a truth, our eares are alwayes stopped, with perfumed cotton, entertayned with false prayles, seruile complacences, truth findeth no admittance, and if happily she do hit vponit, her wordes are thornes, they teare the skin: The most indisfoluble friendships in apparence, are disfolued by a little freedome of a friend. Then it is nothing straunge, if prating, and intemperance of tongue be in fuch force, fince the foft temper of spirits of this tyme cannot endure any the least liberty of speach .

As we are excessive in prayles, so we hold no meafure in reprehension: Those, who are absolutely sensible, of the touches of Honour, and cannot tollerate a truth, thinke that all other are leaprous, so prodigall they are of another mans fame. They cut, carue, chop with the tongue on every fide, and you may find a feaft, where more raw flesh is deuoured, then eyther boyled, or roasted. Calumny doth at this present resemble the tayle of the scorpion, which eyther stingeth, or euer is ready to transfixe; It hath neuer beene feene fo fyerly enflamed. It is the wound of frogs described in Exedus: Et ascenderunt rana, operuerunt á, terram AEgypti. It was a Exod &

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elamat .

great scourge to behold these vgly creatures issuing out of Nilus, to go crawling vp and downe the filken furnitures, and goulden plate of Pharao, as well as ouer the poore cottages of beggars. And a greater punishment it is at this day to heare these saunderous tongues, powre forth theyr venome vpon all fortes of persons, and to affayle as well the Myters, the Diademes, and Scarlet, as the Ruffet coate. Euery one sheweth the stroaks of calumny; euery one demaunding oyle, and balme for his wounds, doth notwithstanding couertly hold a sharpe lancet, to wound anothers estimation. The honour of Magistrates, of Ladyes, of young Virgins many tymes most innocent is not spared, most faythfull servitors are traduced by the wyles of calumny, men are bold to fpeake any thing, fince many are willing to believe all. Pabius de-Pessimumhumanarum mentium milum est, quod semper auidiùs nefanda finguntur, & affirmationem sumit ex homine, quicquid non habet ex veritate. Verily behold the greatest malignity that can be in the minds of men, which is, that they are pleased to dissemble an enill, & that which hath no foundation of verity, findeth colour & countenance from the mouth of a Calumniator. Two euill spirits ordinarily breath out Calumny, the one planteth himselfe in the tongue of the detractor, the other in the eares of the hearer: They are two fundry windes, whereof the one commeth from the gate, the other from the window: when they toffe this tennis-ball one to ano-

> After Calumny commeth likewise Scoffing, with immodest, and wicked wordes, which not withstanding they put into the mouthes of litle children, to make them witty, and pleasing. These litle creatures, do not yet know whether they have a tongue, or no, and we

ther, you fee terrible sport.

Obstacle VII. [Intemperace of Tongue. perceyue they allready are initiated in the worke of Sathan. This spirit of scoffing, and impurity, which plea- Plin 1. 9? feth it felfe with vncleaneste of language, is a harbinger of Atheifme, that marketh him out a lodging: & as it is fayd that the Sea-rat goeth before the whale, in the fame manner groile, and senselesse impiety fuch as it is, maketh vie I know not of what kind) of filly fcoffing spirits, which are supposed the wife of the world, vnder the colour, that they can compose some bald Sonnet, and they alwayes give the word, when to laugh at it. These are the curiosityes, the entertainments, the Idols of meetings. Aaron striking the dust with his rod, made flies to spring vp, the greatest scourge of AEgypt: I canot tell who it is that hath receyued the ashes of Rabe- Exod. 2 lass, nor who hath beene verted in this putrifaction, but 17. by a manifest vengeance from heaven, we dayly behold new vermine to arife, which endeauour to gnaw, and diffipate all that which hath any piety, or feare of God in Christianity.

Blind Creatures, you know not the euill, and therfore you make no account to correct it: you find not what to reprehend therein; and God will discouer for what to deftroy you: you have thornes in the middest of your feastes, and recreations, which will pierce you euen to the drawing of bloud. Take away the follaces of a Pagan, & present to God the alacrity of Christians; know you not, that the grashoppers of the Apocalyps, haue the visage of a Virgin, and the tayle of a Scorpion, all these taunts, and scottes have the seeming apparence of generofity, but the poylon is in the Tayle. Harken how S. Augustine Speaketh: Si quis forte propterea non coo noscit , quia non adnertit ; adnertat de catero : atque vti- Aug. in nam inueniat quod aduertat, ne Deus inueniat quod enertat. Plal. 99.

Sed tamen quia nonquiescunt nasci spina in male exultantibus , aduertamus iubilationem improbandam , offeramus Deo

subilationem coronandam.

Behold in part the diforders, which at this day proceed from 2. tongues, the vayne, the reproachfull. the scoffing, without speaking at all of oathes, periuries, blasphemyes, which have the language of hell. What a deluge of corruption issueth from one small member of man? A'as, what remedy is there for all this, fince it is one of the greatest obstacles of saluation, and Christian perfection? The mischieffe, is not only in the tongue, it is in the hart, and thereto remedy must be applyed, considering both the deformity, and punishment of the like vices.

The vayne tongue, which is practifed in babble. lyes, flatteryes, and impertinent Chatter, ordinarily procedeth from a fleight, shallow, idle spirit; as fleight, it is full of foppery; as shallow, it is seruilely subjected to complacence; as idle, it feeketh employment in vanity; not being able to find it in vertue This intemperance of tongue, is the boyling of ill difgested idlenesse, & there it is, where the fearing-iron must be applyed, to make it a ferious foule, much pleased with entertainments, worthy of a man, able to refift idle toyes, and to hold it in a firme posture, in good employments, to the end, it may have no leyfure to diffuse it selfe in vayne superfluityes. 8. Thomas The lippes of the bride (as S. Thomas notably obserueth) are compared to a Carnation Ribband, to informe vs, that the ribban ferues women, to bind vp theyr hayre; & the discretion of lippes, ought to tye vp our thoughtes, for feare, they be not scattered in a thousand follyes of Speach: Sicut vitta coccinea labia tua.

in Cant. 4 .

Saint Ambrose interpreting these wordes of the wife

Obstacle VII. [Intemperace of Tongue. wife man, Sepi poffessionem tuam spinis , which admonish vs to make a hedge of thornes about our inheritance. fayth : We have not any better possession, then our foule, no better gold, then our hart, no better filuer, then our wordes; it is about this treasure, we ought to make our wall : Possessio tua, mens tua est : Aurum tuum, cor tuum est: Argentum tuum eloquium tuum est. Rivers, are Amb.l. . tributaryes to the Ocean for all theyr drops of water, & offic. c. a. you in the judgment of God for every word; is not this

worthy of a litle confideration, to ftay a vayne tongue? As for the reproacfull; The one proceedeth from a

very stupid, and grosse inconsideration, from an ill liberty, from a dangerous custome, which maketh that one fometimes flaundereth not purposely, and this must be corrected by prudence, and carefull observation; The other taketh birth from an enraged foule, full of gall, and acrimony, which casteth it's froath out, by the tongue; for finding her torment, and punishment in anothers happynesse, she searcheth out her contentment in the diminution thereof: but she encountreth there a new torture, feing that reproaches are as the foame of the fea, which beateth on the foote of rockes, and flyeth not to the fleepy top.

Great mindes diffipate calumnyes by the innocency of their life, as the Christall current of riners carry the small flying dust . All the arrowes of reproach returne vpon the Calumniator, who oftentymes liueth in this world, as a folitary wolfe, tormeted with a thoufand mortall affrightments of a wicked conscience, which make him to begin his hell in this world, and finish irin the other, without end . For what mercy can there be for a Calumniatour, who dyeth in obloquyes? So many reproaches, are fo many man-flaughters, wher-

> B.b. 3. with:

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with all bloudy he goeth to the judgement of God, to receyue the reward of his wickednesse. Saint Clement witnesseth, that this is the doctrine of S. Peter, who distinguished two forts of homicides: The one of the hand, the other of the tougue, both punishable with Clemi ep. 1. one, and the same payne : Sunt homicida interfectore: fratrum, & funt homicida detractores corum There is no other. remedy, but to take away brotherly hatred by Charity. and feriously bridle this vntamed tongue, vntill it be maistered.

For the scoffing tongue it proceedeth from a ridiculous foule, light, and languishing, feeble in the rellishes of God; and if it further passe on, to mocke at thinges facred, it is a bud of the same impiety Such Goblins, & pratting Diuells are not comonly cured by reason, their harts are worme-eaten, and become rotten with Infidelity; they are the Sonnes of Cham, unbridled, and diffolute creatures which will fall into a thouland ditasters in this life if they do not powerfully amend themfelues, and shall in the other world find a heape of anger, and vengeance for punishment of their crimes. Their laughter, is the smyles of thornes, or song of Inayles in the flames. Fly (O Noble men) fuch plagues, and well remember, what a great Perion fayd; That your tongue, is as the Cenfar of Divinity; vie the matter fo, that your wordes, may be presented to the throne of God, as the true perfume of Heauen.

Obstacle VIII.

Obstacle VIII. Curiosity in the resenment of affronts, and difgraces.

S men are allured by vaine prayses, and bath themselves in flatteryes, as in rose water, so are they extremely fensible of affronts, whe-

ther they be reall difgraces, or have no fubfiftence at all, but in the imagination. One cannot touch this string of (point of Honour) so slightly, but it will Eccho forth some found. The least word of disdaynerayfeth a storne in the mind, a Disgrace is a clap of thunder, & one scornefull Countenance of a Prince, breedeth more feare, & terror then a Cannon. These worldly respects cause a mayne impediment in the excercise of vertue; and a foule, which shall feed it felfe with fuch apprehensions, shall alwayes liue in fetters. It is good to observe the causes and remedyes therof to draw confolation from thence.

You, (O Noble men) apprehend iniuryes, obloquyes, and difgraces. From whence suppose you, do these apprehensions proceed? Of too much felicity ill disgested : Querela sunt nauseantis animi , in quas fere delicati, & falues incidunt. You have a stomacke of paper, which can concoct nothing; it is so inebriated, with the taffull sweetnes, of some neuer-ceasing prosperityes, that with the least disgust ; it is overthrowne; and yet notwithstanding, to line this day in the world, you must procure an Offriches stomacke, who swalloweth. euen Iron it selfe.

Secondly this proceedeth from a spirit proud, and elate:

elate: we observe that those, who vpon all occasions are ready to give affronts, are most tender in receyving any: They cut a large thong, out of anothers man's leather, but if you prick them never so litle, you pull they skinne over they heads. It is the course, which was noted in the monster of nature Caligula: He had a tongue in the monster of nature Caligula: He had a tongue in the monster of nature of the was enragedly of ended: Ferendarum contumeliarum impatiens, faciendarum

cupidissimus.

Senee. de

Constantia

Thirdly, these affronts oft tymes are such, as the fantasyes of men, if we helpe them not out with our opinions, their arow catcheth no hold. In receyuing an affront, we must belieue it to be such, or else all iniuryes, are stones cast into the wind, which cary no force. It is recounted that Cornelius a Senator, shed many teares in sull Senate, when Corbulo called him Bald Ostrich. Seneral admireth that such a man, who in all things else had shewed himselfe most couragiously opposite against all other iniuryes, lost his stirrops, for one ridiculous saying, which might have beene smothered in Laughter, in which it first tooke birth; this blow was rather fixed upon him, by his owne imagination, then by the tongue of his Enemy.

Fourthly, this nicenesse in the resentment of iniuryes, ordinarily taketh his being from a soft, and esseminate spirit, which knoweth not what an affront is, & who had great need to encouter some true & real thing, that it may no more become haughty, with vaine shaddowes. This is it, which most indictiously that great Oracle of Latin Philosophy hath observed: Nimio otio ingenia natura insirma, & mulichia; mopia vera iniuria lasci-

vientia.

very considerable things. The first is, that if a generous hart, could once persuade himselfe that the most noble reuenge, which might be drawne from affronts were to scorne them, and that such is the manner of all great spirits, he would make vnto himselfe a Buckler of Diamond against all these petty inferiour disturbances. Now thus it is: Al the greatnesse of a faire soule capable to inherit heauen for a Theater of it's actions, should resolve to do good, and suffer ill, to know not only how to tollerate an ingratitude, but how to fasten benefits.

Saint Auguetine , vpon the 93. Pfalme proueth this verity vnto vs , by a fine induction, which he draweth from the starres : Conuitia funt stellis, cum dicitur, illa stella Mercurij est, & illa Saturni: quid illa cum audiunt tanta conuitia? numquid mouentur , numquid non exercent cur- Aug . in Sus suos? fic & home qui in natione peruersa, & sortuosa habet verbum Dei, seut Luminare est fulgens in calo. Injuries (fayth he) are daily done to the starres: one faith, behold the starre of Mercury, behold Saturne; is it not then a great wrong to these beautyfull starres, enchased by the hand of God, in the Azure vault of the heauens, to put them into the possession, of (I know not) what kind of petty pilferer, or of an old dottard, who is fayd to haue deuoured his owne children? These starres, which are (as it were) the eyes of the Omnipotent, to behold all that, which passeth heere below, are they offended with the injuryes, which men do to them? have they ever turned out of the way for that? have they ever lost one sole flep of their regular motion? No affuredly . So you (O Noble men) whome God hath placed in the Sphere of greatnesse, to enlighten men, what importethit you, if a peruerse, and way ward people slaunder your reputations.

Lib. 2. tation? Neuer shall you be great, if you know not the

way of doing well, and fuffering ill. Do like the Sunne, and Starres, shine, and glister in the firmament of fandity, and give detractious tongues, leave in the meane

tyme to like vp dust .

S. Cyprian, in the treatife, which he composed of Patience, mounteth yet a litle higher, and after Tertultran, pertinently declareth, that Patience in injuryes is a Ray of the Dininity, & the true vertue of Nobility. Eft nobis cum Deo virtus communis, inde patientia incipit, inde claritas eius, & dignitas caput sumit. What parience is it in God, fo many ages to have suffered, Temples of Idolls, exe Red to the contempt of his Name? To make dayes & tymes still to circumuolue, rivers to glide, winds to blow, Autumne to put one a faifron Robe, grapes to ripen, the elements to serue, and hold totall Nature in breath, for a thousand, and a thousand facrifices to hel? to cast flowers from heaven with a bounteous hand vpon contumatious heads, who well deferue the stroake of the thuder bolt? What patience is it in the Saujour of the world, to behold the Sunne eclypsed, all the starrs to put on mourning weeds, the whole frame of this vniwerfe to be troubled both aboue; & beneath his Croffe; and he in the meane tyme, to remayne affixed in this chavre of patience without motion? This magnanimity in injuryes, is the true stampe with which God for his imitation impresseth all noble, and great spirits.

s. Reg.16.

Cypr. de

patient.

See (I pray) what remedy King David vled, against the maleuolent tongue of Semei : he fled from an vnnaturall Sonne, and in flying fellinto the violence of an enraged tongue, which darted against him shafts of fire. & transfixed him cuen to the hart. Behold his Captaynesready to ftrike him downe, like Mastines. But David

reply-

Obstacle VIII. Curiosty. 203

replyed. No; I will that he line, and you to know, whe ther this be not now a powerfull blow from the dinine prouidence, who hath sent this man for an exercise of vertue? My God, O that only the odour of my facrifice might ascend even to thy Aultars! S. Ambrose admireth Amb. A-so much this greatnesse of courage, that he cryeth out: o pol. 1. de altitudo prudentia! O altitudo patientia! O devoranda comin. David c. 6. wielia grande inventum! Ecce verborum contumelia paricidij

leuauit arumnam.

Othe profound wisdome! Othe bottomlesse patience! O what an invention it is to swallow one mifchiefe, and endure another! David made (as it were) a playster of the reproachs of Semei, for the wound which his parricide Sonne, had fixed even in his hart. If great men gouerne thus, and you so much loue greatnesse; why do you not rather imitate them, then play the filly mouse, seeking to bite that, which toucheth you, and drenching your felues every tyme in a glaffe of water, engulfe your felfe with fadnelle in the least petty miury? The fecond thing, is alwayes to have an affured retreate in your hart, and in the sweetnesse of a good conscience. When a disgrace shall happe to you, you are like an infeathered bird, flamfaft, and derested, wherforein as much as you have believed with confidence that all these loues of fortune, were yours; you are like a Iack-daw trimmed vp with the feathers of many birds; you have most imprudently thought in your hart, that all these garnishments were of your owne body, & haue neglected to make true, and naturall wings for your felfe, when as birds begin to pecke, and beare their feathers for flight, some heere, some there, you have difcouered your ignominious nakednesse; & had you preferued the plumage, which nature presented to you, you Cc 2

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had taken a strong, and consident slight even to the Temple of repose, not caring for these borowed seathers, nor all these silly strikings of these sluttering, and

vnruly birds.

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What a goodly Theater, is a good conscience? and what a beautyfull Arfenall is it , to have faill the armes. of vertue in a readynesse? A good man goeth out of forraine fauours, and allthis specious trayne of fortune. iust, as a fayre iewell should be drawne out of a case: true it is the case thereof may seeme rich, and well adorned with meane and flight embroderyes, but it selfe is farre more resplendent, then all that oftent. Our eyes do not penetrate lufficiently through this trimnesse of the worlds greatnesse; It is a golden veyle, which might as well couer fnow, as a cole; as soone as this case is taken away, the radiance of this lewell, is beheld in the dayes brightnesse, refulgently shining with the rayes of a constant equality of spirit, of an invincible patience, and with an inestimable meekenesse of hart towards all the world. Happy night of difgrace, thou hast not darkened this fayre starre, but rather made it appeare such as it was .

Anton. l. 4. de vita

One of the greatest Wits, that ever was vnder heauen, the Emperour Antoninus, in the fourth booke,
which he wrote of his owne life, so much commendeth
this retyrement, which a wiseman maketh within himselfe, that he assure that in all the Pallaces, Gardens, Orchards, delicacies of all the Kings of the world,
there is nothing so delightfull, as the house of a good
conscience; there it is, that man is involved in his little
shell, and retyring himselfe out of the salt waters, liveth
with the dew of heaven; there it is, that the soule,
which was wholy scattered in so overwhelming a multitude.

Obstacle VIII. | Curiosity.

205 titude of affayres, foldeth it felfe within it felfe: there it is, that it beginneth to fucke in, his owne fap , there it is, that it accommodateth, and prepareth her hyre, as a bufy Bee, & endeauoureth to gather her hony there it is, that she entreth into a new world, an intelligible world, a peaceable world, a world fmiling with fweet Serenity of ayre and flashing lights : Ibi aeris liquidi serenatemperies , per sudum igneo colore rutilans , as faith Saint Cyprian; Therest is, that we passe into the Society of so many eminent, and admirable personages, who have flourished in the memory of all ages, doing all the good they could, and receyuing ill from the vngratefull with a pleasing countenance, no more troubling themselves, then doth the Sunne to behold the clowdes, which he hath drawne out of the mire and fenns of the earth, to make him a scarffe off. He knoweth, he shall ever have the ypper hand, and that they may take from him the aspect of mortall eyes, but cannot deprine him of his ownelight.

It is in this Temple of Repose, where we behold all the Saints, as Eagles in a storme, surcharged with sufferings, but made inuincible with the armes of patience. We behold one afflicted in the loffe of his goods, another in the death of his kindred, another in his owne body, another in his reputation, another in all, whom tribulation tormenteth in all his members. All that is mortall shrinketh vnder injuryes; but all these arrows go no further then to the superficies of the skinne, and touch not the constancy of a well composed mind, who feeth them all to fall vnder his feete. O. what greatnesse! O what felicity! Certayne ambitious Kings, haue fought the way to built an heave on earth, as Sapor King of Perfit, who caused a pallace to be built, like to a hea-

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uen, which had the garnishment of a Sunne, of a Moone and starres artificially counterfaited; he also made below, raine to power downe, the windes to blow, tempests to rage, he in this celestially throne beheld radiant beames about his head, & all this noyse, and clamour under his feete.

That which this Monarch hath done for meere vanity you may put in practife by a most solid Verity. You may for the present with the exercise of prayer, the grace of Sacraments, a generous contempt of all that which is without you, rayse a heavenly Temple of repose, and tranquillity, where you shall not feare the bitings of calumny, nor the mutations of the world.

Stilpo:

A Pagan in the burning ruins of his Citty, vnsheathed fwords, bloud, and massacres, when the Temples fell vpon their gods, and all was in confusion, could fay : Erepfi è ruinis domus, & incendijs undig; relucentibus, per flammas , per sanguinem fugi; filias meas quis casus habeat, an peior publico nescio; solus, & senior, & hostilia circa me omnia videns; habeo quicquid mei habui, quis nil quicquammeum, nifi me, puto. Behold me escaped from the ruins of my house, from the fyres, which shined on all fides, I have found my way through bloud, & flames: I know not what is become of my daughters, perhaps there is somewhat worse put vpon the, then the sword. or fyre; behold me alone, dispoyled of all my goods, & now become old, all hostilityes razing round about me. Hap what hap may, I hold , what socuer I at any time possessed, for Ineuer esteemed any thing mine owne, but my selfe. Demand of rich men, where their possessions are? Of the voluptuous, where they loues? Of the Vfurers, where they raccounts? Of the ambitious, wher theyr Court? All that is loft for them, because they thought

[Obstack VIII. Curiofity. T

thought it their owne, because they presently sought it in the ashes of theyr towne: As for my selfe I will find all my possessions, and all my delights in the peace of

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of my hart. rism ont or llaws di

An Infidell, to say, and do all that, yet we after so many precepts of the eternall wisdome, so many sermons, so many exhortations, so many supports, so many necess, so many examples, so many promises, so many necessityes, which force vs therunto, still to be curious, and not to be able to tollerate one filly disgrace; may we not well say, we have great need of afflictions, which, might a little instruct vs to imitate the lives of saints? For it is vindoubted, we putrify with long prosperityes, as in a dead sea, which produceth nothing. It is necessary that God strike, and then as Ionathas, we shall open our eyes, and suck in hony from the end of his rod, when in the chasticement of a father, we shall find the consolation of true children.

Obstacle. IX. Asmodeus, or Carnall Loue.

F at any tyme the powerfull, and health-giuing hand of the Angell Raphael were neceffary in the world, not to cure the eyes with
the gall of a fish, but to ty, and bind vp in the
deferts, this loofe, & wanton spirit of carnality which
the scripture calleth Asmodeus-It is principally in this
age, that we have great need thereof, where dishonest,
and intemperate vice raygneth so prodigiously, that he
see-

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feemeth not willing to make of the rest of this whole

Vaiuerse, but one Element of fire.

As modeus, at this tyme tryumpheth, & boasteth his Chariots couered with laurell, to the weeping eyes of Chastity: his horses curuet, and bound without bridle, and with vnspeakable insolence, he dayly transporteth an infinite number of soules to Hell. If you defire to know the Equipage of his detestable Chariot, S. Bernard will tell it you, & you in his discourse may observe the causes, which produce, and cherish Luxury, that you may thereafter apply profitable, and convenient

remedyes.

The Chariot of Asmodeus, is a chariot of fire, from whence on all fides fly the sparkles of concupiscence, to enflame vnchast harts. This is not a common fire, but a fire enkindled with the flames of hell, the very image of that, which deuoureth damned foules, ceastefly burning without diminution, and giving nourishment to his ardours, with its proper domages. The first wheele of the Chariot fayth this great Saint, is called Gourmandize; the second Titillation of the flesh; the third Excesse in apparel; the fourth Idlenesse, which vindoubtedly are the foure vices, that ferue as principall instrumets to this loathfome Diuell, and very well are tearmed the wheeles of his chariot. It is fayd, the Chariot of warre is mooued with two armes, one of Iron, and the other of Silver; but this of Asmodens rowleth under the armes of Ceres, and Bacchus.

Gowmandize is attended by the wanton pleasures of the body: these pleasures then, which should be stifeled with hayre shirts, and sackloth, are involved in linnen, and Scarles; insteed of readily shaking off those sparkles, they are fomented, and wasted in lazy, and idle life. Obstacle. 1X. [Asmodeus.

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Behold how finne passeth a long. To this Chariot, horses and Coach man are necessary . S. Bernard only placeth but two, whereof one is called Prosperity, the other Aboundance. From this tyme forward Asmodeus is hecome a much greater Lord, he augmenteth his trayne, harnessing also two other horses, wherof the one is called Liberty, and the other Impudence Prosperity alwais fmiling , doth nothing , but dayly breath out , and euaporate new delights. Aboundance supplyeth him, with all, which is needfull for the entertainment of this raue. nous beaft, although she cannot discharge all the expences thereof, fo infatiable fie is . The liberty of entertaynments, and conversations, ceaseth not perpetually to blow the fire. If there be any shred of the veyle of shamefastnesse, as yet hanging about the browes; Impudence tearethit away. All this equipage, is lead a long by a wicked Coach man, which is called the Forgetfulnelle of God: Dei immemoratio animarum inquinatio: Then Sap. & good leafure is had, to runne with full speed into the bottomlesse Abyse.

Certayne braue spirits of the world, pursuing (as it were) this way of S. Bernard, to figure out a spirituall thing, by corporall representations, have built the pallace of this false love; the plague, & frenzy of the soule, with admirable art. This pallace is all framed on hopes. The stayres are of Ice, made in such maner, that he that most ascendeth most descendeth; the halls, chambers, and wardrobes, are all furnished, & hanged with idlenesse, dreames, desires, inconstancyes; the Seates, & Chayres are made of false contentments. He hath affliction, torment, and fraud for Enginers, vncertainty, seare, false opinion, & distrust for his Guard. All this court is composed of hardesse, soft, and essentiate men, which are,

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and are not. His Chancellour, Surmife, his Counsellorslying, & deceyt; the Steward of his houshold, Suspition; his viands apparences; his drinke, forgetfulnesse; his chamber-waiters, laughter, and babble; His mu-

ficke, fighes, despayres, and reuenges .

Do you not hold a braue Prince. But without amufing our felues with all these inventions of the brayne, I
say the greatest hindrance, which may be imagined, to
seclude our selues from the happy accesse to life eternal,
is to relighe our hart as a prey, into the power of this
brutish passion. The reason is most cuident, because it is
a true marke of reprobation, and we see by experience,
the soules which addict themselves to the sinne of the
secone wholy carnall, stupide, beastly, and ordinarily
passe out of this life through the gate of some notable
disaster. I will heere produce two, or three causes of the
vindonbted condemnation of this sinne, which seeme to
me very powerfull, to imprint in the hart of man a perpetuall damnation (as it were) with a branding-Iron of
fire.

The first is, that it is iniurious to the Incarnation of of the Sonne of God. Consider well what I say. This mystery of the Incarnation, wherewith God put on our weaknesse, tooke a seruile slesh, made himselfe our brother, transplanted our nature, from a barren, and cursed soyle, into the delicious habitation of the Divinity, is so great, so maiesticall, so marueylous, that it enforceth slenger, and admiration in the source quarters of the world, adoration in Thrones, trembling in the Seraphims, bowing in the heavens, darkenesse, terrour, and amazednesse in all mature. Now, this mystery being as it is, in all it's height, greatnesse, latitude, in explicable has

profundity, is personally betrayed, and dishonoured by of the finne of the fielh : Wherefore? Because, as Saint Paul fayth, other finnes make their fallyes out. of the body, but this repoleth, and subfifteth in the boy dy in the fame specificall nature, which God so pullane ly , and highly hath exalted , that he therein hath confined his whole power, and greatnesse, not being able to create any thing greater then Man, God Quo altius care pradeft. c.

nem attolleret, non habuit . At ne promoto I vice sat ni isi

Judge, what a facriledge it is, to doea personall affront, to the most immaculate, and most virginal flesh of IESVS, fitting on the right hand of his Father Eternall; in the habiliments of glory; and yet earnall impurity would if the might, cary thither the effects of her malice: Parce in te Christo, cognosce in te Christum. Be- aug. de fore the incarnation of the Sonne of Cod, the finnes of bab. A poo the fle Ar, were limply finnes, but after this ineffable v. fol. fr. 18. mon of the divine nature which the humane, they became monsters: And you fee likewife, that the holy Canons do call some with his word, as Monsieur D'orleans, hath most learnedly observed. when andw savov sal

The fecond reason, which much augmenteth the enormity of this facriledge, is, that not only it debafeth a nature, which God hath exalted even to God, but it engulfeth it in an action fordide, blockish, brutish, reputed to vi worthy, that the Scriptute didayneth to name Epiph.bait Saint Ephiphanius, learthing of the cause, why the ho- 670 ly text maketh no mention of the Genealogy of Melchifedech, bringeth a reason drawne out of the Hebrewes. who affirms this eminent man to be borne of vnchaft parents, as a role from thornes, and the Scripture vieth not to name fuch men in detellation of their finne. And verily you fee the practife heerof. It hand a wight I

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In Genefit, Noe abstayned from naming of Cham, though it were to curse him; it seemeth this name of a Sonne, marked out by these deportments of filthy sin, would desile the malediction it selfe, if it had been pronounced. For the same reason, the tribe of Simeon is not

numbred, when question is made of blessing the Patri-

Gen. 9.

Num 35 6 arches in Deuteronomy, because from this line, was issued this wicked Prince, who sinned with the Madianite.

Matth. In the new Testament, in the Genealogy of the Sonne of God, Bersaba is not called by her owne name, but

26.14.20 by that, of her husband, ea qua fuit Vria. Magdalen in the tyme of her finne, hath no other name, but of a finner. It seemeth Isay, hath instly prophesied of such voluptuous people, non vocabitur in aternum semen pessimorum.

Some other Interpreters subtilizing this passage of the Pfalme 48. Iniquitas calcanei circumdabit me say, Luxury was called the sinne of the Heele, which was not improper yet not for that reason; which some (in my opinion) have without ground invented, assiming there is a veyne, which answereth to the heele, that serueth as a fiery match; & an incentiue to lust but because this sinne is low, and debased amongst other vices, as the heele vnder other parts of the body, and in respect it is tyed to the heeles, which is to say, that leaving high, & elevated objects, which only are worthy of the love of men, as verties & graces are, it applyeth it selfe to base-nesse, and beggery.

It is a dunghill couered with fnow; a beauty, passing away like a dreame, & which hath no other character Indith: of it's merit, but the judgmet of a mad man. So the pantables of Indith, bewitched the eyes of Holosernes. This Lady was beautifull as a star, & adorned as a Temple, yet

not-

Obstacle. IX. Asmodeus.

notwithstanding this blind louer suffered himselfe to be furprized with the heeles of a woman (Sandalia rapuerunt oculos eim) without any other confideration to thew that luft is base in all it's obiects, and pretences. Behold why some sage Hebrewes have written, that certayne infernall (pirits remembring themselves of theyr auncient Nobility, abhorre to tempt men with the finne of luxury, as a thing vnworthy theyr thought and industry, giving this commission to some other more grosse Dine's, and more terrestriall. Alas; what shall we say, if we go about to plant ypon the forhead of nature, honoured with the Hypostaticall vnion of the word, a finne, which maketh euen the Deuils themselues to be ashamed? May we not well fay, if there be a marke in the world, which plainly discouereth a reprobate soule, it is this; seing it is so impudently opposed to the venerable mystery of mans Redemption?

The third reason, which maketh vs believe, this difhonest sinne hath great alliance with hell, is, that it caryeth allready the markes thereof in this world: what are they? Darknesse, Fire, Stench, the Worme, Disorder: behold the principall lineryes of hell, all which are to be found in the sinne of luxury. Darknesse; because it maketh the spirits, darke, grosse, clowded with blacke vapours of folly, which extinguish all the radiace of indement; and very aptly it is fayd of those infamous fires brandes, who folicited the chaft Sufanna : Declinauerunt oculos fuos, ne viderent folem. S. Hierome hath very well Daniel, pi selished this paffage of Seneca: Amor infania proximus, fadum, & minime conveniens animo saspiti vitium, turbat Hieroms consilia, omnibus inutilis, ipsi nouissimim Amori facit. Lous, louis, and folly go hand in hand; it is a passion, which never lodgeth at the figne of health it turneth the spiritvo fide Dd 3 downe,

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downe it maketh man brutish, vnprofitable to all, and in

the end, to loue it felfe .

Fyre; all those infortunate liners speake of nothing elfe, but of theyr flames; they are all wayes in fyre like the Salamander; they perpetually have the mount Actna ypon theyr shoulders; one of them fayth, he will do nothing, but touch a Forrest with his finger, thereby to burne, and wholy wast it;

-Si digito attigero incendam siluam simul omnem. And verily, it is a hell fyre, which hath glutonny for fewell pride for flame, vncleane wordes for sparkles, infamy for Imoke ordure for ashes, hell for center, as fayth

Saint Hierome .

Noyfomnesse, & dishonesty are inseparable companions of the sinne of the flesh. The voluptuous cannot endure they like, and when passion hath cast his fyre. they are troublesome and insupportable to themselves. Which well is witheffed by the many nafty and shamefull difeates, which never had beene knowne in the world, if they had not entred by the gate of this infamous Senfuality ? ert dunore and offen find fyerbren

The worme; This finne is no fooner committed, but it hath his executioner attending thereon, it hath the worme of damnation, which diveth, and penetrateth even into the bottome of the hart of him that committeth it, and then especially, when he findeth (as yet.) some reliques remayning in his soule, of a good conscience, the remorfe to have lost the incomparable treafure of purity perplexeth it perpetuallys, Appetitus formicationis anxietas est, satietas panitentia. Concupi cence of wicked loue is anxiety it felfe, and euer in it's fatiety, it finds repentance.

Disorder; You may as well tell the leaves on the trees,

[Obstacle IX. Asmodeus.

trees, the landes of the fea, and the starres in the sky, as to number the disorders, which have vomited, and still ouerflow vpon the face of the earth, by meanes of the finne of luxury. If there be poylon to be disfolued, loue minglethit; If fwords to be forged, and fyled, to transfixe the sides of innocent creatures, loue hammereth. and polisheth them in his shop; If there be halters to be fastned wherewith to choke, loue weaueth, and tyeth them; If there be precipices, lous prepareth them; If there be massacres, loue makes them; if you go about to find litle embryons, even in theyr mothers wombe, to bereaue them of the life, which they have not as yet tasted love is the author, and after of these abhominable councels. All the mischieife, and crimes which have in former ages beene perpetrated, loue hath done them, & daily inuenteth them.

It hath from all tymes pushed, and shouldred good order out of the world; It hath beene the But, and ayme of all the veng ances of God; It hath beene strooken with fyre, and brimftone from heaven, swallowed in the entrayles of the earth, drenched in the waters of a generall deluge: Yet it elcapeth, yet it perpetually armeth, yet it walloweth it felfe in bloud, and flaughter, yet it holdeth the fword of instice euer perpendicular ouer his head; and in conclusion it is esteemed, but as a sport. Is not all this of power sufficient, to make it belieued that this filthy vice, is an infallible marke of reprobation? Fly O Noble men this fleshly pestilence of mankind, and neuer fuffer it to exercise it's tyranny ouer hartes confecrated by the pretious bloud of the Lambe. All confisherh in flying farre from the occasions thereof. If you loue daunger, you shall perish therein: If you had the best intentions, which did ever bud in the

barts

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hartes of Saintes, yet if you feeke out occasions of doing

ill, they become crooked, and distracted .

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Nature, being as now it is corrupted, the ignorance of vice better ferues our turne, then all the precepts of vertue our affections attend on our knowledge, the abfence of obiects, maketh vs to forget all our most ensiamed defyres, to live in lust, and idlenesse, to have your eyes alwaies in pursuit, ynchast bookes in your handes, to heare Comedyes, and impure stage playes, to have gluttonous discourse in your mouth, to frequent Buffons, and loofe livers, to converse familiarly with women, thefe are not the instruments of chastity; it is rather to put oyle into the flame, and then to complayne of much heate. Petrarch in his bookes against vanity, giveth remedy to the woundes, which might have beene inflicted in the time of his loues. Occupatio, & labor, & incultior habitus, & victus afperior, & secessus, ing vnum ali-1. c. 23, de quidingis intentio; ad has testis charus, o verendus, frequens admonitio, dulces mina, & si quando res exigat, a spera. Loue creepeth into idlenesse; handle the matter fo, that it allwayes may find you bufyed: Loue is pleafeth with curiosity of attyre, give him hayre-cloth: He is entertayned with feaftes, fubdew him with aufterity: He will dissolue vpon some obiect, scatter, and confound him: He laboureth to find out a loofe, and vnbridled spirit, hold yours extended vpon some good affaire: He requireth liberty, private places, night, darknesse, let him haue witnesses, and lighten him on euery side: He will be gouerned by fantaly, keepe him dutyfull, both by admonitions, and menaces.

Saint Cyprian found nothing more powerfull to co-Cyp. de bo quer a temptation of dishonest watonesse, then to turne no pudor, the other fide of the medayle; and as this finne hath two

remed.

faces.

faces, not to ftay vpon that, which looketh amiable, &s attractive to deceyine vs. but to behold that, which vnder the blacke veyle sheweth it selfe to be pensive, sad, shamefast, desperate, and full of consusion: Anie oculos obversetur desermis, atque desectus peccasi pudor; nihil corpori liceat, vbi vitandum est corporis vitium. Cogitetur quam honessum sit vicisse dedecus, quam inhonessum victum est a dedecore.

The great Picus Mirandula sayd, the greatest number yielded to temptation, because they never tasted the sweetnesse of glory, which is drawne from the victory over a sinne. Above all, it is behoofull, to vie the advise of a wise Arabian, who represented to himselfe perpetually over his head, an Eye which enlightned him, an Eare which heard him, a Hand which measured out all his deportments, & demeanoures. The exercise of the presence of God, joyned with prayer, frequentation of Sacraments, often invocation of the Mother of purity, and the Angells, Guardians of Chastity, dayly blunt a thousand, and a thousand arrowes shot agaynst the harts of brave, and vindaunted Christian Champions.

Ad hereunto, that it is good to live in a cealelesse distruct of one self, which is the mother of safety, that you may not fall into the fire, it is good to awoyd the smoke, not to trust ones selfe too much to those perty daliances, which vnder pretext of innocency, steale in with the more liberty. Mother of pearles produce sometymes windy bunches, for true, and native pearles; and the Will, through complacence of passion ill disgested, insteed of good love bringeth forth silly abortions of amityes, which are nothing, but pusses, and wild fantalyes, yet such as may notwithstanding dispose an empty

Soule to some finister affection.

Obstacle X. Comus, or Gluttony !

HE world was (as yet) in her Cradle, and Man was no more then borne, when God, making a Pallace of inflice of terreftrial Paradife, pronounced agaynst him the sentence of labour, and payne, and afterward he wrote for him, as with his singer, in the sweate of his brow: In sudore

vultus tui vesceris pane.

15.500

Noble men perpetually appeale from this sentence, as if they were not men; it feemeth labour is not for them . That nature holdeth to the chayne, and sweat, those grosser bodyes, which are moulded of the clay of Mam, they have (for footh) bodyes composed of (I know not what) kind of starry matter, which neuer must sweat, nor labour, but in a daunce: what a folly, it is? ought not he to be dissolved into sweat, fince he is to be reduced into ashes? He cannot free himselfe from the fentence of death, and why shall he decline paynes taking? feing it proceeded from one & the fame mouth in the same tyme, and vpon one, and the same subie? ? But behold the reason : It is to latisfy the sentence of labour, that furetyes are found: The houles of rich men are filled with officers, and feruants, which take paynes in their fields, which prune their vines, which carry corne to the mill, who goe, enen into the Ocean to fish for habits, and attyres for them, and most tymes live within 4. fingers of death, to give them meanes to flow in delicacyes. Only death it is, that taketh no furety: Therfore man dyeth in his owne person, and laboureth by deputy. If death would a little give way, no great man

man would dye , but by Attorney.

Out alas! Other Inflice of God, how equally doft thou still hold the ballance! They that would not heere labour, as men, you make them take payne like infernall spirits, you dissolue the sweat of poore Paysants in the confolation of theyr foules, and you feafon the delightes of rich men, with care, melancholy, dolour, iealoufy. enuy, anxiety, terrors, and remorfe, which are able to make them sweat bloud. Were there no other prooffe, this manifestly inough declareth to vs, how odious this curiofity of great men is to the dinine maiefty, and how punishable, tince his owne delights are chaunged into chastisements: Yet notwithstanding, I will produce some reasons, that the vnworthynesse of this wicked excesse may pundually be touched with the finger, which now a dayes ouerfloweth the whole face of the earth.

First I fay, it is extremely vnreasonable, to be defyrous to live in the world with reason, against all reason; to endeuour to put a reasonable creature into a condition of life, where it of necessity must belye the law of: God, and it's proper nature. O Noble men, God would that you enter into the world, like other men, as into a vale of teares, and you will arrive there, as in a garden of delicacyes. He would that you come thither, as to the mines to dig; and you haften thither as to a dicinghouse to play; he would, that you make passage into feruile flesh to attend, and you will raigne; Is not this a finne agaynst nature? Nemo impune nascitur, omnis vita Supplicium est. To come into the world, is to come vpon a Crosse; to be man is, to stretch out the hands & feet, to be Crucified; The first bed that an infant maketh comming from his Mothers belly, is on the Croffe; He is as foone

The Emperours of Constantinople had in their

foone in the crosse, as in nature, and suffereth this punishment, for no other cause, but for that he is borne a man.

pallace a fecret caamber, which they called, The Purple, in which the Empresses for a ceremonious formality were brought to bed, and delivered, thinking by this meanes to abolish the acerbityes, which are as it were affixed, to our condition. But these petry Porphyrogenites (so these children of Emperours were called, because they were borne in Scarlet, were not with stading borne with the Crosse, and saluted life as others, with teares. & groanes: Procellas mundi quas ingreditur, flatim suo ploratu, & gemitu rudis anima testatur. The Children of Kings come into the world, through this gate of miferyes they are borne, as with a Diademe on their foreheads, and yet fayle not to be little offenders of nature. It is accounted a goodly thing to give them gilded cradles, and filken swathing bandes; it is good to adorne them with Chaynes, but not to breake them; they are as well captive in them, as heererofore the prifoners in India, who rotted in pouerty, and calamity, euen in golden chaynes.

It is a decree of Almighty God (O Great ones) that you must be borne with the Crosse on your backe, and you will cancell it; if this yet might be practised with some reasonable euasion, & mediocrity, it would seeme more tollerable but at this present this excesse is so enraged, that it will plant the Tropheyes of pride, and voluptuousnesse vpon the calamityes of mankind. What is not done vpon tables? What is not done in apparell? men cloath, as if they should alwayes line; & eate, as if

they should enery day dye.

We

Cypr de patientia.

Obstacle X. Comus. To

We prepare an Aultar to a falle Deity, which at this day with vnfpeakable violence fwayeth in the world. It is a brutish God (if you desire to know him,) for never had he an ounce of brayne: A blind God; who hath no eyes to behold the miseryes of the earth: A deafe God, who hath no eares to heare the complaints of the afflice &ced : A truantly God, who hath no hands to take pains: An immoueable God, who hath no feet to travell on! An esteminate God, who hath no hart to vindertake any good, nor courage to fuffer ill. A glutonous God, who gourmandizeth all: An vncleane God, who polluteth all . This falfe God, according to the Apostle is the Belly: Quorum Deus venter est, & gloriain confusione ipforum. His temple, fayth Tertullian, is the Lungs ; his Aultar the phil a paunch; His Priest, the Cooke; His Holy-Ghost, the Imoke of meates; His grace, the lawces; His prophely, that which may not civilly be spoken. Deus tibi venter Pertull eit, & pulmo templum, & aqualiculus altare, & Sacerdos adu.Plych. coquus, & Spiritus Sanctus nidor, & condimenta charismata, & rudus Prophetia vetus est .

As he in his person is enormous, so is he no lesse prodigious in his Tyranny: It is a wonder to fee, how he hath his officers in euery place. For him warre is waged against the ayre, and cloudes; Birds are disnestled from the Kingdome, which nature hath-allowed them: For him the face of the earth is turned into a fliambles : for him feas are founded; depths are plummeted; ship wracking ftormes, & direfull tempefts are ferryed oner: man willingly would penetrate heaven, and delue even to hell, to find out new facrifices, for this fleshly, and carnall God; and himselfe being aline, he is made the sepulcher of to many maffacres, that it is a miracle, how one: man can live, who daily buryeth fo many dead creatures, in his entrayles. All: Ee 3.

All this Hurly burly, which emptyeth the ayre, earth, and leas, is made for a stomacke fower fingers. broad, for whom a little bread, and water would fuffice in necessity, and insuperfluity the whole world is too litle to fatisfy. We knownot what course, to take to find out new curiofityes for the pallate. We sup vp Oysters aliue; we seeke out mushromes; we will needs know what talk hath the flesh of Tortoyfes, and snayles; These poore litle creaturs had good cause to believe, that their meanesse would enfraunchize them: but fottish, & fordide glutonny draweth a tribute from all; and I thinke theyr taft will shortly be taken, with serpents, and rauens. Let vs not onely accuse the belly ; the eyes denoure more then it. They are delighted to behold fishes to swimme in a Sea of sugar, to see forrests, nets, huntings, birdes, wild beaftes, houses, castles, feilds, armes of fugar; had licourousnesse of tast so much power, as it hath litle brayne, it would make a world of fugar, and then would dissolue it, to be allwayes ready to forme new at his pleasure. The eares will hold their part in this confort, and therefore they must be tickled with the most exquisite Musicke, both of voyce, and all fortes of instruments, which serue as winges, and chariots to immodesty. Then come the Daunces of the Corybants, the friskes, capers, balets, courtings, liberties, impudencies, and all fort of voluptuous pleasures, which make the body dissolue into a froath of ordure.

With what conscience can a Christian expect Paradise, living in this manner? Doth he thinke that hell hath no slames, but for the rich glutton, mentioned in the Ghospell; and that he pursuing the same wayes, shall be freed from the like punishments? Hell casteth vp such people, who heere wast they life in delicacyes,

Obstacle XI. | Excesse.

that they may no otherwise live, then in the immortality of fyre, of the worme of conscience, and darknesse. Ducunt in bonis dies suos, or in puncto ad inferna descendunt, lob. ni 1

Obstacle X I. Excesse of apparell.

S concerning the excelle of apparel, one cannot say too much, so great is this superfluity, mischiefe being so confirmed and vncapable of remedy. Therein it is, that women display all the vanity of their fexe, all the industry of their spirit, being curious, and inventiue mongh in their owne interests, all the prefumption of their nature, which is but too ambitious, and as fayth Tertullian, Totam circumferunt in istis mulieritatem. I speake not of those, who attyre themselves modestly, dutifully, and (as it were) necessarily for comely ornament; I speake of those miserable facrifices of vanity, who study nothing els, but to decke themselves vp, beyond their condition, estate, and meanes, oftentymes with an ill intention, many tymes with the spoyles of the poore . Maskes of Hypocrify, who find no other employment in this life, but to counterfeit; no other delire, but to feeme, what they are not. For verily if you should see all their lewels, and trinkets in one heape, you would fay it were the pillage of a Citty. It is an admirable thing, that one little carcafe, should dregge so great a trayne a long with it; They goe adorned (fayth the Scripture) as Temples, & certainly they are very like those Temples of Ægypt, which had a Cat, or a Rat, ynder golden Pauillons.

Is not this a sinne inexcusable before Go 1, to make the elements fweat, and hold totall nature in breath, to at is couer a miferable nakednesse, which is nothing els, but a meere scarre of sinne? Is not this a great illusion to bolfter out a Dunghill (which perhapps we must cary to morrow to a graue as if it were to be crected vpon Altars? Oh, iniferable Creatures, what have the wormes to do, which shall gnaw your bodyes, if your hayre be of three, or foure parishes, your eye-browes pulled with hellepiticers, your eyes difguiled, your cheeks put in a vermillion tincture, your ftench drowned in mufky odours, your garments playted, bumbasted, toose hanged, furcharged with pearles, pretious stones, and chaines, to ferue as snares to catch some foundred louers? It is not the solide beauty of objects, which allureth you, but a meere opinion : because such a one hathit, you therfore needes must have the like . If you were persuaded, that the fat, or dung of a Crocodile were fit to whiten the skin, then you must go even to Nilus for it. And if one fliguld tell you, that two flint stones of the Moluceas, would become your eares, and that already fuch, and fuch did weare them, you would rather hazard the killing of your owne body, then deprive your felfe of them .

You fee the vireasonable, proceeding of this superfluity. But I fay much more; it is cruell; and injurious to God, and his Church. What rocky hart, would not be eleft, and lev eye diffolued into teares, if it did bend it felfe to behold the exorbitancy, of these wicked defights? To fay, that 3. parts of Christendome lived perpetually on gall, and feares, were drenched in a forfakeh, in herable, and necessitous life, were couered with bloud, and oppressions, whylest others glutted themfelues Obstacle. XI. [Excesse. 2

felues in superstuity of pallate, pleasing curiosityes, even almost to bursting, never daigning only so much as to set a foote on the ground, making their excrementious spittings to swimme in gold, beholding themselves in the vaying glorious oftent of their brauery, always wantonizing, still sportively dallying: Va qui opulenti estis in Sion, & considitis in monte Samaria: Optimates, capita populorum, ingredientes pompatice domum I fract; bibentes vinum in phialis, & optimo vinguento delibuti, & nihil patiebantur super contritione I oseph. Woe, to the rich men of Sion, who put their trust, and considence in the mountaying of Samaria. Wo to the great ones, who make boast in the house of I fract, who drinke delicate wine in their cellars, and live involved in the most exquisite perfumes, without ever caring for the afflictions of the poore.

I know the belly hath no eares, but I know not what mouth it may have, to defend it selfe at the judgement of Almighty God, when the hunger of so many needy penurious wretches, confumed with want before your gate, shall accuse you at the tribunall of this formidable Iudge. I know these Courtiers, want not prattle inough, but I cannot imagine, what they can answere before the judgment of God, if the Angells come to drayne these inordinate habits to make bloud distill, and to speake those affrighting words of the Prophet leremy: In alis tuis inventus est sanguis pauperum. Be- Hierem. . hold the bloud, and life of poore men, which I have 340 found in the folds of thy garment. Iudge what Christianity, & what hope you may have of future life, living in these delicacyes, stroken with the thunders of so many maledictions: Yea, if you adored a God crowned

with Roses, or Pearles, it would be a matter nothing ftrange; but to prostrate ones selfe daily before the cru-

cifixe,

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cifixe, charged with nayles and thornes, you living in fuch excesse, and superfluity in flesh, dissolved in softnesse, would not that be cruell? The Christians of the primitive Church were scrupulous to beare Coronets of flowers on their heads, according to the Custome of feasts, remembring their Mayster had caryed thornes: & Clemens Alexandrinus judgeth, that to feeke out fuch effeminacy, is a meere mommery, & a manifest mockelex padag. ry of the venerable passion of the Sonne of God, erepor รมิ อานาทิ รมี Kugis ระอย. With what eyes can you behold this Crucifixe couered with bloud, and woundes, holding it honourable to heare flowers, rubyes, and diamonds. not for once, but to drench all your life, if it were

possible in the nice delicacyes of the flesh?

How can one excuse such a manner of proceeding? By what marke would you be knowne for Christians in the other world. The livery of Christians, is patience. and very well those braue courages, which bred vs to the Church by their bloud, may beare for their armes, a Hand, cleaning Mountaynes, with fire and vineger, crowned with this deuise, Virtuti nihil inuium, No paffage is thut vp from vertue. Verily these valorous champions sparkling with the lightning rayes of Charity, lifted vp their Christian palmes in the middest of hazards. and forced heaven with a pious violence. Men were feene, who obtayned, as many Martyrdomes, as they endured torments, and who fuffered more tortures, then they had members; their bodyes under the wheele: armed with sharpe Cyzers, vnder Iron hookes, vnder burning pincers flew in pieces many times, were againe gathered up by the faythfull Christians, and even then put into tombes, themselves surviving their owne funeralls : Remorabantur in luce detenti , quorum membris pleni crant CHILLS.

Zono de S. Arcadio.

Clem. A-

3. C. E.

Obstacle XI. Excessa

erant tumuli. In this offace they climbed vpon the sharpe rockes of this pay nfull way of heaven, transferring this ther more woundes, then members : wharantwere you' to this you children of Saintes? your forefathers to purchale paradile, have wandred in wildernesse, straying vp, and downe mountaynes, and cauernes of the earth. clothed with goate-skinnes & Camels-hayre, and you now adayes have no harr to any thing, but to the vaine glorious humor of brauery. Tell me not , that in cafe of persecution, you will be most faythfull to God: I will answere that, which Tertullian Sayd: Timeo ceruicem, ne Tertull. de margaritarum, & Smaragdorum laqueis occupata, locum Spathe cultu fenon det. I feare this neck fnared with wreaths, and ropes min.c. 13. of pearle, and emeralds ; I feare the Iword of perfecu-

tion, can find no place there.

Children of Saints, your Grandfathers have heertofore paffed fo many Lents, lying vpon hard boards, eating rootes, living in infinite frugality, & now (forfooth) the least fast striketh you downe; of what complayne you? For that you still do swimme in sugar, and therefore the Church is too hard to be ferued? A thousand dispensations must be procured vader falle colours, and furreptions. You cannot fast you cannot do that, which you never had a will to do? What & shame is it (you children of Saints) your Fathers and Mothers to gayne Paradife, (if they lived in riches, as you may do) have put them vnder their feet to ferue as ladder-stepps to heauen, and you now adayes place them over your heads, to finke your felues even into the Abyle. How would you then, that one should know Jul. Firyou in the other world? Erabeseite (O miseri) summitatem, micus de aliter vos Deus fecit. Cim cabors vestra ad indicantis Dei error. propribunal accofferit, nihil wobiscum deferetis, que Deus, qui vos fanar. Refecit .

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fecit, agnoscat. You ought to be ashamed of the name, which you beare, of your Baptilme, of your Profession, you thereunto affoarding so little correspondence. God hath made you for another end, & farre otherwise; you no longer retayne any marke, whereby you may be knowne. What are you to do?

To belieue there is no Paradise for those, that wil liue in pleasures, capitall enemyes of the Crosse of the

Sonne of God .

If your Birth, have ranked you in an eminent state, live therein, and entertayne it, rather for a certayne necessity of beseeming comlynesse, then for the loue of concupiscence. Live therein, as the Bee on hony, well obseruing your winges be not entangled therewith , which is very hard to do . Non frustra in mellis co-

pia , pennas habet apicula , neclit enim barentem .

3. Make not vnnecessary expences aboue your meanes: what a shame it is dayly to behold frogges defirous to puffe themselues vp, like bulls, euen till they burst? No man can keep a mediocrity, man will extend his winges beyond his neaft; his retinue, table, apparell, presents, all is excesse, what one powreth forth on one fide , must be spared on the other ; To entertayne great profusenesse; great auarice is necessarily expedient, which cannot be maintayned, but by wretchednesse, by rapines, by iniustice, by oppressions, which absolutely thut vp the gate of faluation.

Beare euer about you in secret, some marke of mortification of IESVS CHRIST, as the Apostle .Cor. 4. appointeth; Mortificationem lesu in corpore vestro circumferentes : Suffering some incommodity in cloathing, drinking, eating, fleeping, and the like; disdayne not to exercise your selves in acts of humility, & loue about all,

the

Aug. ad

Romania.

Obstacle. X II. [VV cele of lxion. 229] the visits, and consolation of the poore afflicted. This is it, will faue you.

Obstacle XII. The vvheele of Ixion, or Ambition, & madde Auarice,

FTER fo many shelfes, after so many cour terbuffes, and perills, behold the Rocke of Thip wracke Ambition , which is a furious auarice, to be able to do all, and to have all: It is an Ich, which great men beare voon them from their mothers wombe, to stirre vp in them a perpetuall fcratching; An Ich, the malignity whereof oftentymes turneth their braine, even to the making of heaven to bow vnder the rules of the earth.

Amongst the difficult questions, which the Angell proposed to the Prophet Esdras, one was to waygh the Esdras.4. fire, the other to measure the wind, the last to number 4. the veynes of the Ayfe. Ambition is a denouring fire: who will peyzeit? It is a wind, who will fathomeit? It is an Airfle, who can be able to recount the fources, & iffues thereof? A wifeman fayth very well, that the middle of the earth hath been found, the depth of the fea hath been founded, the height of the Riphean Hills hath been measured, the remotest limmits of the hollow cauernes of Cancasia have been discouered; the head-foring of Nilus hath notefeaped; Only in the hart of man, we cannot find the bounds of the defire of commaunding.

This passion is no longer a meane folly, it is arrimed to the height of Rage, the cuiltisfo great it is in knowne

ad Abderit .

knowne: man is fo farre from discouering the remedy: Hypoc. ep. that he (as it were) despayreth of health : It is inough if some lenitiue may be applyed. That great spirit Hipbocrates, wished a consultation of all the Phisitians of the world, to aduise upon the means how to cure Couetousnesse. It is now about 2000, years ago since he had this defire; after him a thousand, and thousand Philofophers have employed their endeauour to recouer this pestilent feuer, all haue lost their labour therin, the euill increasing in the multitude of remedyes, the sicke-men. are all frantique, when the wind of ambitio hath rayled the to the height of the wheele, they will never descend but by a precipice.

It is a most particular fauour of God, if it happen, that an ambitious man do once open his eyes, to know himselfe, to mensure himselfe, to put limits vpon his defires; and yet not with standing the motiues, and obligations, which he hath thereunto are most manifest, as I will make it appeare in the sequele of this discourse. First the Scripture speaking of ambition, calleth it a for-261.18.14. Tayne vice : Ab alienis parce feruo tuo . Pride in man, is not in his element, it alwayes feeketh height, & man is

euen lownesse it selfe.

What is man', if we confider him in his owne Nature ; without the affistance of Grace , but an excrement of impurity in his conception, a filly creature in his birth, a bagge, and spong of ordures in his life, a bayte for wormes in his death? The foule is in the body, as in a Chariot of glaffe: The dayes are the Couriers, which perperually runne vpon afull gallop: The foure wheeles, are Vanity, Weakneffe, Inconstancy; Misery; The way is of Ice; The goale is Death and the End oftentymes is Precipice.

knowner

The pleasures thereof (as sayth Plato) are winged, and wholy armed with prickes, and stinges, to leaue in slying a sharp point in the hart; the dolours, and discontents therof do drench it in a Cup full of gall, and have seete of lead, neuer to for sake it: can then such a creature be possessed with Ambition, such a dunghill nourish Pride?

All that we behold both aboue, and beneath non the right, on the left hand, in this great house of nature, ferues as a leffon of humility for vs. Heauen, which circumuolueth ouer our heads, enammeled with starres. created in a higher place, then we: The earth which we tread vnder our feet, which serueth vs for a Nurse, afterwards for a sepulcher; A litle ayre, which we breath, without which we could not live; The water, which in his wonders hath swallowed wisdome; Then the bodyes of the most knowing men of the earth (as we read of Aristotle;) Beastes, whose spoyles, we cary about vs; Our body which hath for his portion about 2000. diseases, cast vp in account; Our soule, which knoweth not what shall become of her, and which cannot tell whether the shall serue, as an immortall fewell to those denouring flames, or not, that have no limitts, but eternity. All preach to vs our basenesse, all thunder out the torrour, and affrightment of Gods judgments; and amongst so many subjects of humility, You O Noble: men) haue leasure to putte vp your selues, and to fill your mindes with the gentle breathing blafts of imaginary Honour. the cut commeth to vision

At the least, if needs you must eleuate your selues, if you of necessity must take a great deale of state vpon you, choose the best prize; but (insensible as you are) what do you take you you, becomining ambitious the

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the life of a slave, the life of Cain. This is the second cofideration, which I propose, of power sufficient to instruct a soule that will give never so little predominance to reason. We all naturally love liberty, we suppose, that to be of himselfe, is an inestimable good: Inastimabile

760 bonumest, suum esse.

Benec. ep.

Now, the most captine Galley-flaves, are not greater bondmen, then the Ambitious . The flaue hath a chayne, & a captayne, who proudly infulteth ouer him; an ambitious man, hath as many fetters, as he hath appetites; as many seruitudes, as pretensions; as many flaueryes, as manners of ambition. His Captayne, is his vnguided passion, which tyrannizeth ouer him day, & night, with all possible cruelty. The slave practiseth, and tameth himselfe in his owne condition: The ambitious is always fauage, he alwayes flyeth before himselfe, and neuer ouertaketh himselfe, to enter into himselfe . He is in no place, because he would be enery where; &yet notwithstading he is tormeted every where, his feaver burneth him, where he is not. The flaue freeth himfelf with money: The ambitious man findeth guiues of gold, and filuer. The flaue findeth no chayne fo strayte, but that it sometimes giveth him leave to thinke; The ambitious, is never free out of himselfe : there are nothing, but obiects of frenzy, fire brands of concupifcence; and within himselfe, there is nothing, but wormes, flames, and executioners. The flaue findeth at least, liberty in death, and death, which carryeth the key of all close couerts. in the end commeth to vnloofe all the bandes of his feruitude. An ambitious soule as soone as it is parted from the body, affociateth Diuells in their tortures, as they have imitated them very neerely in their passion; what alife, what a death is this? Find you any comparable, if

not

Obstacle. XII. [VV beele of Ixion. 233

not that of vnfortunate Cain? The Scripture fayth that Gondite. he withdrawing himselfe from the fight of God, did in- Procop, in habit the land of instability : & Procopius thereto addeth Gen. an auncient tradition, that he perpetually faw certayne Spectres, with swords of fire, which brought horrible extasses vpon him . Is the ambitious man vsed more sweetly? Is not he perpetually separated from the face of God, feeing, as fayth Saint Hierome, man is deuided Hier, Ep. from the diumity, not by degrees of the body, but with an Damaf. stepps of the foule, which are the affections : Peccantes recedunt à Deo, affectuum non locorum spatijs: And how much more the foule is scattered in the vast emptynesse of ambition, which is indeed a meere vanity; so much more it straigth from this sougraigne maiesty, which is

the only Verity.

Is it not in the Kingdome of Inconstancy? In every place where he fetteth his feet, there is nothing but flippery Ice, or downfall. The faying of the Prophet is accomplished in his person : Fiat via illorum tenebra, & lu- Pfal. 34. bricum, & Angelus Domini persequens eos . Behold all the most lamentable extremityes, which may be imagined in a voyage; Euer to go vpon ice, and thereon to march in the obscure darknesse of the night, & to have behind you in the Rere a Sergiant, who hastneth you forward; & all this is found in the life of the ambitious. What paffage is not slippery in the fauours of the world, all which are feathered, and full of mutable conditions? What darkenesse is there in a wretched creature, who hath no pitty at all of himselfe, who maketh a liberty of his fetters, honour of his ignominy, and tropheyes of his torments? What Sergiant is more troublesome? what Spectres, and what I words of fire more terrible, then the pricks of this enraged paffion, which as much, and as

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violently exciteth man, as a Bull goared with a goad passeth through some headlong precipice? Where is it, that the ambitious man can find the place of stability, & center of repose? If he be in quest of honour, (and when is he not) behold him in a whirle-poole, in fire; behold him in the feuerish accesses of heate, and cold, which affoard him no intermission. Admit, he obtayneth what he pretendeth vnto, he is no sooner engaged in one way, but his feet ich, to transferre him to another. If he be you termes of repulse, behold him drenched in desperate, and furious Enuy, which maketh him dayly dye as many deaths, as there are those who he reputeth

more happy.

The wheele of Ixion verily, is a filly Fable, in comparison of the tortures of the ambitious. That, was a sport, which Heliogabalus did, when he tooke his Courtiers, and commaunded them to be tyed, and truffed fast to a great wheele, and then rolled, and turned them vp and downe in the water, taking infinite pleafure to fee them sometyme aloft, sometime below, sometime to tast the sweetnesse of the ayre, and sometyme to be deeply plunged in the water, where of necessity they dranke more then inough. Ambitious men daily act the same play, but they personate it tragically, theyr life is wholy composed of leapes, bounds, and skips, they are the very reedes, the very shuttle-coks of inconstancy, they are the very windblowne Balones, which are toffed this. way and that way, sometyme which the foote, sometyme with the hand. They are enforced vpon all occasions to beare the Fooles bable, and the miserable haue drunke with fo long and deepe draughts of the water of forgetfulnesse, that they cannot awaken themselues from theyr drunkenesse, but when death commeth to close

Obstacle XII. [VV beele of Ixion.

close vp theyr eyes. Were it not a thousand times better to plant Coleworts, and roft Chestnuts, then to live amongst so many feruile complacences, vnworthy of a noble spirit, so many frustrated pretensions, so many illusions, so many scornefull repulses, so many hopes, which crack like a cloud, and rayle a tempestuous storme, when shade, and sweet refreshment is expected?

It is a wonder to behold men to betray theyr manhood, to court the Fortunes of Great men, to bereaue themselues of comfort, repose, and liberty, to be surprifed in a mill, full of skreaking noyfes, in a confused turmoyle of difficult, and thorny affayres, poorely to beg a litle fauour, which perpetually escapeth them, and oftentimes, as the glasse broken in the beauty of his lustre. Petrarch well acquainted with these considerations, spake these most remarkable wordes : Sua negotia gerere laboriosum, quid censeas altena, pracipue potentium, quibus Petrachi placuisse perpetua seruitus est , displicuisse discrimen ? Ex quo de remed. ambitioni seruire capisti, tibi vinere destisti: vilis tua est anima, virtus, fama, quies, otium, securitas; vix diligunt reges, nisi qui omnibus neglectis, se corum libidini seruum fecit. Miferable ambitious man, euery one hath so much trouble, to spinne the web of his owne affayres, and to bring them to a good end, and thou with much cheerfulnesse of hart pryest into other mens busynesse, yea into the affayres of Great men, whome it is impossible to please without perpetu al seruitude, nor displease without most euident daunger . After you began to serue others , you ceased to line to your selfe: life, vertue, renowne, repose, safegard, all is lost for thee. Great men loue none, but fuch who forfake all, to make themselues slaues to theyr passions.

What Iweats of death, fayth Monfieur D'Ancre, ne-Gg 2

uer to haue one hower of rest, to be enforced to give audiences, troublesome, tumultuous, and clamorous? To heare, and receive fuites, and iniust supplications? to be embroyled in affayres replenished with knots, and thornes? To make manuall fignatures deuoyd of conscience, that you may not displease a Great man? To grant vnlawfull decrees, wicked commissions, attended by infamous executions? Allthough the pretentions of Ambition were a whole world, can they deferue to be purchased which the prejudice of conscience? What would it auayle man to be absolute Lord of the whole vniuerse for a time, & a facrifice of hell for euer? But that which maketh the madnesse of ambitious men much more ridiculous, and deplorable is, that they all theyr life tyme take payns for wind, for smoke, for nothing. The world vieth them, as Laban did the poore lacob: After he had been roasted, congealed, afflicted, hammered on all sides. he thought to have faire Rachel, & he foud a bleare-eyed wench by his sides. Euery day a thousand fayre promiles, a thousand hopes, a thousand fancyes, and no effect . This fayre Rachel, this pretended Honour, after fo many feruices commeth not; Difgrace, much more vgly then was Lia, is to be found in the same bed of Repose.

It oftentymes happeneth, the Greatest men, who haue passed thirty, some forty yeares, to build a fortune with a thousand disturbances, a thousand indignityes, find they must part with this world, and that they have heaped vp nothing, but a poore tytle, to make a fragment of an Epitaph on their tombe: that is it which the Latine Philosopher brauely pronounced . Quosdam cum in consummationem dianitatis per mille indianitates irreplissent, misera subit cogitatio ipsos laborasse in titulum Sepulchri : yet

cap. 19.

Obstacle XII. [VV heele of Ixion. are these the most fortunate. Others without euer setting foote into pretended Greatnesse, fall piece-meale into ruyne; They are tragicall stage-playes, wherin we may read the successes of the ambitious, both in facred. and prophane historyes. An Aman hanged on a gibbet fifty cubitts high, to be beheld a farre off, & on a gibbet . Res. 18 which he had prepared for a man, whome he daygned not to ranke amongst the number of his slaves. An Abfolom, after he had disturbed the Court of his Father, found snares in the hayres of his owne head, to entangle him (as it is fayd) to a fatall tree, and dye transfixed with the sharpe points of three launces. An Abimelech. after he had made his enraged ambitio flote in the bloud of threescore and ten of his owne brethren, crushed vnder a tyle, throwne from the hand of a woman. Nabuchodonozor became a beaft . Semiramis flayne in a brutish passion by the hand of her own Sonne. Casar goard with many stabbes of daggers in the Senate house. Pompey, after he had caused golden mountaynes to be carryed in triumpth, finding no more land to conquer, he having gayned fo much, wanted fine or fix foote of ground to

Another, who had taken for enfigne a world, with the helme of a ship, & his Motto, Hoc opus, shewing that his ambitions transported him not to any lower pitch, then Riginius at ambitions transported him not to any lower pitch, then and Types. the world's conquest, found himselfe to be in a worse

estate, then if he had beene a swabber in a ship.

make him a sepulcher.

Another fauorite of Ptolemy King of AEgypt, mouted to so high a degree of honour, that he had but two Guenari discontements in this life: The one was, that he could Courtif; grow no more, fo great he was become. The other, that 364. the King withall his reuenewes, seemed to him too poore, to add any increase of riches. Few dayes after this

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mife-

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miserable creature was surprised by King Ptolomy courting a Mistrese of his, for which neglect, in that instant the Lady was enforced to drinke poylon, and the vnfortunate Courtier was hanged before his owne lodging. Another Mimion of the Emperour Cenitantins, after he had managed the affayres, warres, reuenewes, household, and person of the Emperour, was disgraced, and put to death, because he presented his Maister (at that time incensed with choller) a Pen, ill made for writing, to signe certayne dispatches with all. What circumuolutions, what sport, what Tragedyes, what examples to those, who in this world, have no other ayme, but to become great, casting vnder foote all laws both divine, & humane? Out alas. It is faid that a King of Persia, to teach Justice to a certayne President of his, who newly then, entred into office, commanded him to couer the chayre of Iudicature with his Fathers skin, put to death, and flayed, because he had beene an ill Judge. What should he do being feated on this wofull Tribunall, vpon the bloud of his father, but become wife, by a dreadfull Experience? An infinite number of ambitious men, are still in office, and magistracy mounted upon the ruines, and bloud of theyr predecessors, who have made most wicked, and deplorable trialls, and have purfued the fame wayes, without fearing the like euent.

1. Learne (O Noble men) that all the greatnesse of the world, cannot make you great, if not by contempt of it. All therin is litle, and yet to despise that litle, is a great matter: Non est minimum in humana vita negligere

biblioth, minima.

Patrum.

2. Know, that your Fortunes ought to be as the Halcyons neaft, which seemeth sowed to her body: matters most aptly proportioned to our nature, are the best.

What

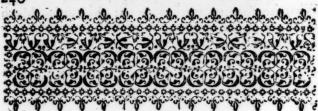
Obstacle XII. | VV heele of Ixion. 239
What face soeuer a man sets vpon it, he is little. Much turmoyle of gouernment, and affayres may well hinder him, but neuer make him happy.

3. You must vie the honour, which God hath allotted you, as the coyne of your coffers, for which you in
his indgment are accountable, & limit your pretences,
and delyres in a mediocrity: otherwise you shall be, as
they who wandred perpetually about the mountayne fens.
of Sur, without euer arriving at the Land of Promise.

Semper circumcunt montem Sur, & numquam perueniunt
ad terram Promissionis.

Of other Obstacles, as of Enuy, Slaunder, Quarrels, Duels, see the VII. Motine, and VIII. Obstacle.

THE



THE

THIRDBOOKE

Of the Practise of Vertues.

The Reader shall observe, this Booke being composed, for a more familiar Instruction, is the lesse enlarged in Discourses, and Allegations, but (as it is most convenient) more knit, and succinct in Precepts.

Section I.



F more worth (fayth S. Gregory Nazianzen) is a good dumbe Worke, then an eloquent Oration without effect. It is nothing for one to have the trumpet on his lip, who hath not the torch in his hand, according to the exaple of those

braue soldiers of Gedeon. The voyce of great Saint A-

Naz. in

Section I. Religion. 247 thanafius, was a thunder-clap, and his life, a lightning flash.

To what purpose it is, to warblelike a Lute, and to be deaffened to the harmony thereof? To carry wherewith to shift, and cleanse others, as the asse of the Hoathouse, and be himselfe perpetually beemired, & souenly? To buzze vp , and downe , like a Drone , or Hummle-Bee, and neyther make hony, nor waxe? All the deuotion of a foule truly Christian, tendeth to practise, as the Line to his Center. Our wisdome (fayd S. Cypri- Cypr. 1. 4) an) is a prudence of workes, not of wordes, or paper . de patiente Philosophi factis, non verbis sumus: nec magna loquimur, sed vinimus. This is it, which hath given me occasion, after I have treated of Motives, Obstacles, and Remedyes, which men of quality may have in the way of spirituall. life, briefly to prepare a little practife of vertues, which more concerneth their condition, to behold them afterwards appeare in the history of Courts, which I will begin even in this present Volume.

It much importeth at the very first entrance, to make a good Idea of Deuotion, which many playster ouer, in their owne manner, and attyre with their passion, making that sometimes serue for vice, which beareth the scepter of vertue. Some imagine deuotion to be no other thing, but an ordinary practise of viscemely gestures, and motions, such as little Puppets would make, if they were animated, with some small quantity of quicksiluer. Others make vse of deuotion, as Dignysius the Tyrant did of Philosophers, not that he loued the, but that folding himselfe in their clokes, he thought he should be honoured by the people. So shall you find sometymes in the world, those, who for a vayne interest of reputation, will cloath themselues, with the robe

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of falle deuotion, which never-shall saue them at the laft

Indgment of God.

1. A good devotion in great men, is to have a great, and faythfull feeling of the maiesty of God, not serving him with exteriour femblances, but fincerely, cordially , constantly , holding all the Maximes of state , and condition under the rules of Conscience; and disposing themselves rather to hazardall, then to loofe God, by one fole finne

2. A good denotion; to clip the winges of conetoufnesse of riches, and greatnesse; Couetousnesse, which neuer findeth measure, but in extremities, nor vprightnesse, but in precipice. Take heed of a soule without Eccl. 13.6. bridle, without reuerence. Anima infrunita, o irreverenti

ne tradas me ..

3. A good denotion; not to reach at the goods of the Church by any false pretence, represented in the Court of Rome, by any black, or couert deceits, fowed together with white threed, nor afterward to charge a man with Titles, like an old Sepulcher, and hold to himselfe, the patrimony of IESVS-CHRIST, therwith to fatten dogs, and feed hawkes. Finally, thefe goods are Eagle's feathers, which eate, and confume others; while a foule is lodged there, it remayneth in a bitternesse, replenished with gall, and in the perplexed intrications of finne . In felle amaritudinis , & in obliga-

A2. 8. tione iniquitatis.

X4. 5.8.

4. A good Denotion; not to incroach vpon the poffessions of your neighbour, nor enforce the good Naboth to fell his land, for the accommodation, and content of your Lordship, but if he will leave it, to give him a good price, a reasonable rate, a full satisfaction. Vaqui coniungitis domum ad domum, & agrum agro copularis, v fg, ad

termi-

Wo to you (sayd Isay) who annexe house to house, inheritance to inheritance, as farre as the land stretcheth; would you dwell alone in the midst of the earth?

rightfully exact, to be stayed, iust, temperate: not couetous, no Harpij, no Tyrant, but to extend the bowels of compassion towards the poore, who are our sleih, and bloud: to open the eyes, not to inuent new impositions, that may draw the marow from the people; but to take away, or lessen the old, for Necessity requireth no more.

Dissolue colligationes impietatis; solue fasciculos deprimentes. Saluianus complayneth that in his tyme, there were sas many Tyrants seene, as Lords, and Courtiers: Quot Curiales, tot Tyranni. And that is the cause, why God gaue the Romane Empire, as a prey to Barbarians.

6. A good deuotion; to discharge his debtes, and side guber. promises, and neuer suffer the wages of the poore hyreling to lye hid in his coffers. Non morabitur opus mercena. Leuit. 19. 13

rij tui apud te vsq. admane.

7. A good Deuotion; To attend publique charges, which you are to vndergo, especially those, which concerne distribution of instice, with Science, Conscience, and Diligence. Science, to know the affayres; Conscience, to handle them faythfully; Diligence, not to draw the expedition of causes, in languishing delayes, so prejudiciall to the publique. Diligite institiam, qui indicati terram.

8. A good Deuotion; in banishing superfluity of apparell, and tast, excesses, curiosityes, houshold vices: To cause modesty, frugality, employment, and vertue to raigne; and to be the first himselfe to light the torch to his family: Discutienda sunt delicia, quarum mollitie, & flues

fluxu fidei virtus effeminari potest. You must necessarily expell delights, for their tendernesse, and excesses weaken

cultufa- and eneruate all Religion.

9. A good deuotion; to make choyce of Seruants, to instruct, or make them honest, and to esteeme no man faythfull in your seruice, who is disloyall to God: Not to be desirous to keep a bad seruant, for ones own interest, though the whole house would be chaged into gold by his handes. Attende tibi à pestifero, fabricat enim mala.

Eccl. It.

no. A good deuotion; to hinder disorders, and sinnes, which are committed in publique, when you have authority in your handes, without shewing your selfe insatiable to reuenge your owne proper injuryes, and more cold, then ice, in the quarrell of God. In cuius manuest, vt prohibeat, iubet agi, si non prohibet, admitti. When a man hath the power in his hands to stay a sinne, to permit it, is to commit it. These are pointes of deuotion, which we must heereafter more amply digest.

Saluian. l. 4. de gu barn.

Section II. In what, all Deuotion, & spiritual Life consisteth.

OV, who aspire to true deuotion, know there are three sortes of Man in you alone: The vegetall, and intellectuall, and that all your perfection consisteth in putting the vegetall, and animall man, under the feete of the intellectuall. A great number of men are now a dayes vegetalls, that is to say, who so liue, as if they had no other soule but the vegetatiue, as plantes, and lead, the very life of the mushrome.

Others

Others are animall, who make theyr foules wholy euaporate in fenfuall Loue, in Choler, Rage, in Brutishneile. Few shall you find, who are Intellectuall, who worke with Reason, and Vnderstanding; and behold wherein consistent our excellency, and repose to rayse the intellectuall man, many times currishly trampled on vnder the seete of Concupicence to his proper sphere; which is the knowledge, and vnion with God.

To arrive to this point, it is good to note a worthy doctrine of Hugo of S. Victor: to wit, that there is about cell. 2. cod. vs, a creating Trinity, Father, Sonne, and Holy Ghost: 1. 3. p. 171. In vs, a created Trinity, Vnderstanding, Memory, Will:

In vs, a created Trinity, Vnderstanding, Memory, Will:
About vs, a daungerous Trinity, Titillation, Delectation, Cosent: vnder vs, an vnhappy Trinity, vnto which we fall by sinne, Ignorance, Weaknesse, Impurity. Reason falleth into a triple Ignorance, 1. Of good, & euill:
2. Of true, and false; of suteable, & disproportionable. Memory in three kinds of thoughts, Assectionate, being such as concerne sensuality: Burdensome, as appertayning to the toyles of life: Idle, as all vayne thoughtes are: The Will suffereth it selse to be surprised with three kind of nets, which are Concupiscence of stess. Concupiscence of eyes, and Ambition of life.

A man reduced to this estate, resembleth king Nabuchodonozor, who went out of his Throne, to eate hay with bruite beastes, so the miserable man after he hath for saken the seate of reason, goeth into the stable, with his bestiall passions. The true, and onely meanes to free your selfe from such unhappinesse, and to returne to your first dignity, is to open your hart to the graces, & lightes of the Holy Ghost, and to dispose your selfe to the practise of vertues, which directly resist these three plagues of spirituall life; Ignorance, Weaknesse, Impuri-Hh. 2. ty. These are the three monsters, which a spiritual man necessarily ought to subdew, that he afterwards may enion an assured repose.

Section III. Of the first Monster, which the spiritual man should resist, to wit, Ignorance; and of the practise of Vertues, by which it is subdued.

HE greater part of men haue dexterity in deluing the ground like Moles, and no eyes to behold the Sunne. All euils proceed from Ignorance, and the want of the knowledge of God. This is the first Monster, which we must assault, the first Obstacle, we must take away. Prima scelerum causa mortalibus agris, naturam nescire Dei.

And for this effect, observe a wholesome doctrine, to wit, that God is the Sunne of all the intelligences, & from this Sunne five rayes of a lively, and quickening light are diffused on the darkenesse of our understan-

ding.

These five rayes are, Fayth, Intelligence, Counsaile, Wisdome, and Prudence. The first, and most excellent light is Fayth, because the other rayes do well enlighten the soule, in those operations, of which it is (as it were) the fountayne, but Fayth alone rayseth him aboue himselfe, to his Prince, which is God. Fides resest andax, atque improba, perueniens quo non pertingit intelligentia; ipsa ascendit super Cherubim, & volat super Seraphim, senas alas habentia.

August. apud Gul. Lugdun. Section III. Fayeby

A man without Fayth, is, as the Pilot, of whome it is spoken in the Prouerbs, that fell a sleep, and lost his Rudder. What virginity is to the body, the same is Fayth to the soule. It is the first borne of vertices, the begining of the spiritual life, the life of the Vnderstanding, as Charity is the life of the will, the pillar of the Clowd, which hathitwo faces, the one darke, because it believes the things, which are not apparent to it, the other lightsome, for that it believes the minfallible assured.

Section IV. Practife of Fayth.

HAT you may well practife, the Actes of Fayth, you must know the Nature, Ohiect, and motive thereof. Fayth (sayth Saint Paul) is the foundation of Hope, and the proofe of thinges not apparent. The foundation of Hope, in regard all what soeuer we hope in matter of Religion, is grounded vpon Fayth, as the statue vpon his Basis: The proofe of thinges not apparent, because it is an infallible argument of fruits, whereof we have not (as yet) evident notice.

Saint Bernard addeth, that it is a first tast, certayne, Bern. de and voluntary, or truth not yet manisfested: Voluntaria Coosid. quadam, & certa pralibatio, necdum propalata veritatis.

The gold-smithlaboureth ypon gold, silver, and pretious stones, as ypon his proper object. And the object, which imployeth Fayth are the mysteryes revealed vnto ys by God, and proposed by his Church. Such mysteries ought to be believed for no other motive, but for that:

ctors,

3. Thomas that God the eternall Truth hath reuealed them . The argumers which are drawne from Prophefies, Miracles, numbers of Marcyrs , Purity of the Euangelical Law from the correspondency thereof with reason, from the admirable successe, and confent of all the mysteryes. from the conversion of the world, from the meanes, which the Church hath yfed to establish it selfe, from her firme Constancy amidst Perfecutions, from the Wildome, and Sanctity of the professors of our Law, & fuch like thinges, which I have produced in the first Obstacle of the second Booke, are most powerfull considerations, to introduce vs to Fayth, and to make eafy, and familiar to vs the Actes thereof; but they are not properly motiues of Fayth, neyther more, or leffe, then that the foule draweth knowledge from Senle, and yet notwithstanding is aboue Sense : So Fayth, though the ferue herselfe, with these considerations, which are able to commaund the most contumacious spirits; yet the is admirably rayled, vpon a more supereminent fphere, and will abide no other touch, but that of the eternall Verity, which cafteth a forcible lightning-flash into the foule, able to dazle, glimmer, and surprise the most prosperous liberty, that may be imagined. Thence the foule commeth to believe, not by humane discourse, by miracles, by doctrine, by fanctity, but because God speaketh inwardly vnto it, & giveth vnto it so powerfull a touch, that she judgeth it infallible, whatsoeuer is reuealed, and proposed vnto it by the Church.

Behold, to what point the good S. Eleazar Count of Arjan was arrived, when he fayd, he tafted matters of Fayth, with such certainty, and resolution of vnderstanding, that, when Miron (held for a prodigy of knowledge in his tyme) and all the most famous Do-

ctors,

ctors, would perswade him the contrary, he affirmed that what he had imbraced in the simplicity of his hart, he would believe, & that all their subtilityes could not be able to give the least shocke to his spirit. This admitted, the Acts of Fayth, are.

To submit your owne judgement to God, with all simplicity, and humility of spirit, who speaketh vnto vs by his Church, by Scriptures, by Traditions, by Councells, by Canons of the source Pastours of

the Church .

2. To belieue firmely all the articles of faith, which are proposed to vs, as well those concerning the Diuinity, as the Humanity of our Sauiour; as well those which touch the Sacraments, and Ceremonyes, as those which appertayne to the order, & gouernement of the Church.

3. Throughly to retayne the Sumary of the Christian doctrine, to informe your felfe of the explication of euery article, not for curiofity, but duty; To read, repeate, meditate, ruminate them very often; To teach the to the ignorant in time of need: But about all to give direction to your family, that they may be instructed in that, which belongeth to the knowledge of their faluation. It is an insupportable abuse to see so many, who dregging silke at their heeles, and have Linx his eyes in petty affayres, to be many tymes stupide, and brutish in matter of Religion, and in the knowledge of God.

4. To have in deteffation all innovation, and liberty of speach, which in the least degree striketh at the

auncient practiles of the Church . It al as Moon as and

5. And therefore it is necessary, as our Father Saint IGNATIVS hath observed, to prayle, and approve Confession, which is made to a Priest, and the frequent I i

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communion of the faithfull, interpreting the deuotions.

of others in a good fense.

62 To recommend the Sacrifice of the Masse, to love, practife, persuade others to the laudable custome of being present thereat, as much as may be: To esteeme Church-Musicke, Prayers, Canonicall Houres, Supplications, Processions, & such like.

Pouerty, Chastity, Obedience, workes of superrerogation, and Euangelicall perfection, euer generally preferring Virginity, and Continency in discourse, before

Marriage.

8.: To make account of Reliques, to recommend the veneration, and inuocation of Saintes; To be much affected to the service of the most Blessed Mother of God; To approue of Pilgrimages, which are orderly performed, Indulgences, and Jubilyes; which the glorious King S. Lewis recommended to Philip his sonne in his last wordes.

9. To have a religious opinion of the Abstinence, & Fastes instituted by the Church, and of the manner of pennances, and mortifications, which religious, and o-

ther deuout persons piously practise.

commandments of the Church, and Ordinances of superiors And though their life, should not be conforme to they doctrine, not to detract, nor murmure at they actions in publique, or private, to alter in the peoples beliefe, thereuerence, and respect dew to their dignity:

But as much (as shall be expedient privately to admonish them of they defective carriage in their charges.

logy, which is taught in Schooles, and to make account

of the great Doctors, whom the divine providence hath raifed in this latter age, valourously to oppose.

gerations, comparing men that live in this age, with

the Apostles, Doctors, and Saintes of antiquity .

13. To fixe our selues vpon the resolutions of the Church, that what our owne peculiar reason would indge to be white, we to esteeme it black, when the decrees of the Church it selfe shall be so.

14. Not inconfiderately to be embroyled in the thorny Controuerlyes of Predestination: Highly to commend Grace, and Fayth, but warily, without presu-

dice of Freewill, and Good works.

15. Not so to speake of the love, and mercy of God, that one should seeme thereby to exclude the thoughts.

and confiderations of feare, and divine Iuftice.

Behold the ordinary rules, to preserve your selse in Fayth. If you now desire to know, how this vertue is purifyed, and refined in man's hart, and in what consistent the excellency of it's actes, behold them heere. You must carefully take heed, from having onely a dead Fayth without charity, or good workes, which S. Augustine calleth, The Fayth of the Deuill: it is a night-glimmer, obscure, and melancholy; but lively Fayth is a true beame of the Sunne. The actes of a strong, and lively Fayth, are.

that braue Captayne, of whom it is spoken in S. Math. S. thew, who supposed the malady, health, death, life of his seruant absolutely depended upon one sole word of our Sauiour, and thought himselfe unworthy, he should enter into his house. Cassim Longinus a pagan, so learned that he was called, the living Library, one day reading

Ii 2

Genefis,

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Genesis, could not sufficiently admire the sublime speculations, which Moyses had of the Divinity, when he wrot of the world's Creation, and that at the sound of one small word of God, he made the great Maysterpieces of this vniverse to proceed of nothing, as Heave, Earth, Water, the Sunne, & Moone.

2. To belieue with a great fimplicity, remoued from all manner of curiofity, and nice inquisition. God would not the point of the knife should be listed vp, on his Aultar to cut it: Si leuaueris cultrum tuum super eo, polluetur. So likewise, the point of humane spirit, must not be raysed on the Aultar of Fayth, nor the Curtayne drawne, to enlighten the mysteries with the torch of reason. S. Lewis was most perfect in this degree, who

mation of his beliefe.

3. To belieue with great feruour, esteeming nothing impossible to your fayth; as did that simple Shoomaker, who vnder a King of the Tartars, remoued a mountayne in the sight of the whole world, by the fer-

would not stirre a foote, to behold a miracle in confir-

wour, & simplicity of his Fayth.

4. Not to stagger, nor be afflicted, when you aske any thing of God in your prayers, holding it vindoubted, that it will be graunted, if it be for the greater glory of the sourraygne Mayster, and your more advantageable profit. You must alwayes hold your hands lifted vp in some kind, as Moyses did, even to the setting of the Sunne, to vanquish our Amalecites.

5. To have a generous hart, and full of confidence in advertity, not to admit diffrust, during the storme; but with firme footing to expect the confolation of heaven, even when we shall be in the shades of death, as

fayth the Prophet.

6. Little

Section IV. [Fayth. 253]

of eternall: to be ready to delpoyle ones selfe, from al the pleasures, and commodityes of the world, if there be any daunger of Fayth, as that braue courtier Moyses, who for sooke the contentments of Pharas's Court, to be afflicted with his owne people.

7. To'giue Almes liberally, with a firme beliefe, that

the hand of the poore, is the treasure of God .

8. To imploy even life it felfe, as so many Martyrs have done, & to seale your faith with your own bloud: This is the most heroicall act; but yet it ought to be gui-

ded by discretion .

- Now to facilitate the acts of Fayth. 1. It is good oftetymes to consider, how reasonable, glorious, & full of merit this act is Reasonable, to submit the creature, to the Creatour; Glorious, to see the Soueraygne Lord, so served, and honoured, that for the desence of one sole word, but once pronounced by his mouth, a thousand, and a thousand good servants are ready to bestow their lives; Full of merit, in as much as we give a free consent, voluntary, pious, and not being enforced by manifest evidence.
- 2. To be often confounded in the weakenesse, and incapacity of our understading, which is found so short in the knowledge of many petty thinges. There needeth no more, but the foote of an Ant to stay it, and a glasse of water to drowne it; what stupidity then, is like this, to be desirous to make ones selfe Understanding, and yet to judge that impossible, which cannot be comprehended in matter of Religion.

3: To apply your mind to the consideration of Motiues, which may forme in our spirit a probability of that, which is proposed vnto vs, as are those I have no-

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presence of God .

4. To retyre from the toyle of fenfes, which do nothing, but disturbe when you consult with them in thinges spirituall; and to rayle your soule aboue flesh, to be illuminated by the Sunne of Intelligences.

To take away the Obstacles of all sortes of Impurity, and namely of Pride, and all disordinate Affe-

ction.

6. To firike, at Heauen gate with Prayer, feeing Fayth commeth vnto vs from the treasures of the Fa-

ther of Light.

Fayth so planted, fortifyed, and manured by good workes, illuminateth a foule . All the fauage, and cruell beaftes, all the brutish passions, chimara's, dreames, irresolutions, which went roaring vp, and downein this great forrest of confusions amongst the shadowes of night, are scattered as soone, as this radiant Sunne beginneth to diffipate darkenesse, with his divine rayes,

Then is it, that a Soule wholy clad with the cleere lights of Hope, which causeth it to expect the bleffings of the other life, goeth on with a great, and constant refolutio, as one who hath for support, the infinite power of God, who is as faythfull in his promises, as rich in effects . Behold how this Monster Ignorance , is ouer-

throwne by the Armes of Light.

Section V. Of foure other rayes, which ferue to dissipate Ignorance.

ESIDES the torch of Fayth, God alfo giueth vs the light of Vnderstanding, of Counfell, Wisdome, and Prudence, which are vnualauble riches, wholy replenishing a Soule
with splendor, as sayth the Prophet 1say. The guist of
Vnderstanding, doth free vs from a certayne brutishnesse, which causeth that men tying themselues only
to externall, and sensible thinges, are perpetually out of
themselues: and the Vnderstanding recalleth them, and
maketh them to re-enter theyr house, to see the beginning, progresse, & end of the life of man; from whence
he commeth, whither he goeth, what will become of
him.

Counfell, enlightneth vs in things doubtful, to take

a good way .

· Lide.

Wildome, putteth vs out of an Apprentiship, and draweth vs from a certayne childishnesse, which maketh men, as little ones, and carnall, mutually entertayning themselves vpon temporall things. And the knowledge of God rayseth, and causeth them to turne theyr faces directly towards Eternity.

Prudence, confidereth good, and euill according to the quality, and quantity thereof: It examineth the circumstances of actions, and she weth vs, what ought to be done in such a time, such a place, and such occasions. Section VI. Tyvelue fundamentall Confiderations of spirituall life, partly drayvne from that vvorthy man, John Picus Mirandula.

ROM the fine rayes explicated before proof which a life wholy new, is begun . Iohn Picus of Miranda, a great, and remarkable man, held for a prodigy of spirit, as he then much tasted the content of spirituall life, enlightned by the rayes of a wisdome absolutely celestiall, establisheth twelve cofiderations, which we ought continually to meditate

on, for the practife of the knowledg of God.

The first; The nature, and dignity of man, to wit, that the first, and ceaselesse endeauour of man, should be man himselfe, to see what he hath been, what he is, and what he shall be. What he hath been, Nothing; what he is, a Resonable creature; what he shall be, a guest of Paradise, or of Hell; of an eternall felicity, or of an everlasting vnhappynesse. What he is , according to nature; A Mayster-piece, where many prerogatives meete togeather; a Body composed of a merueylous archite Aure; a Soule endowed with Vnderstanding, Rea-Ton , Spirit , Iudgement , Will , Memory , Imaginations, Opinions: A foule, which flyeth in an instant from one Pole, to the other, and descendeth even to the Center of the world, and mounteth to the top; which is found in an instant in a thousand seuerall places, which imbraSection VI. [Maximes of Saluation. 257

imbraceth the whole world without touching it, which goeth, which glittereth, which shineth, which diggeth into all the treasures, and magazins of Nature, which sindeth out all sortes of inuentions, which inuenteth artes, which gouerneth Commonwealths, which disposeth worlds.

In the meane tyme, she beholderh about herselfe an infinite number of doggs, that barke at her happynesse, and endeauour to bite her on every fide. Loue fooleth her, Ambition turmoyleth her, Auarice rusteth her, & Lust enflames her, Vaine hopes sooth her, Pleasures melt. her, Despayre ouerbeares her, Choller burnes her, Hatred filleth her with gall, Enuy gnaweth her, Icaloufy, pricketh her, Reuenge enrageth her, Cruelty maketh her sauage, Feare frosteth her, Sorrow consumeth her. This poore Soule, shut vp in the body, as a bird of Paradife in a cage, is altogeather amazed, to fee herselfe affayled by all this mutinous multitude, and though she haue a scepter in her hand to rule, she notwithstanding oft suffereth her selfe to be deceyued, rauished, & dregged a long into a miserable seruitude. What man is, through finne? Vanity, Weakenesse, Inconstancy, Mifery, Malediction. What he becommeth by Grace? A child of light, a Terrestriall Angell, the Sonne of a celestiall Father by adoption, brother, and coheyre of Iefus Christ, a vessell of election, the Temple of the holy Ghost. What he may arrive vnto by glory ? To be an inhabitant of heaven, who shall fee the starres under his feete, which he hath ouer his head, who shall be filled with the fight of God, his beginning, his end, his true, only, and originall happynesse.

2. The benefits receyued of God, confidered in generall, as those of Creation, Conservation, Redemp-

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tion, Vocation; and in particular, the guifts of the boof the foule, of nature, of capacity, ability, Industry, Dexterity, Warynesse, Nobility, Offices, Authority, Meanes, Credit, Reputation, Good successe of affaires, and fuch like, which are given to vs from heaven; as instruments to worke our Saluation. And sometimes one of the greatest bleffings, is, that which few esteeme a benefit, not to have all these advantages which lead a haughty spirit, weake, and worldly, euen to a headlong precipice; but quite contrary, good disauantages, in the opinion of the world, to put him into the estimation of heavenly things. Man beholding what he hath beene. what he is, what will become of him, from whence he proceedeth, whither he goth, and how the vnion with God his beginning, is his Scope, But, and Ayme; if he doth that, which reason dictateth to him, he instantly taketh a resolution neyther to have Veyne, Sinew, nor Artery, which tendeth not to his end, to conquer his paffions, and no longer to lerue creatures, but for as much, as he shall know them profitable to arrive at his Creatour. Serua commissum, expecta promissum, cane prohibitum.

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gradu hu- Every creature speaketh these words to man. O man keepe what is given to thee, expect what is promifed

thee, and anoyd what is forbidden thee.

2. The third confideration, is the passion of the sonne of God, a bottomlesse Abyse of dolours, Scornes, Annihilations, Loue, Mercy, Wisdome, Humility, Patience, Charity, the Booke of Bookes, the Science of Sciences, the Secret of Secrets, the Shop where all good resolutions are forged, where all vertues are purifyed, where all knots are tyed of holy obligations, the schoole, where all Martyrs are made, all Confessours, all Saints. Our weakenesse, our faintnesse, come not, but for want of

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Section VI. [Maximes of Saluation.

beholding this table of excesse. Who ever would open his mouth to complayne of doing too much, of fuffer ring too much, to be too much abased, too much despifed, too much turmoyled, if he considered the life of God deliuered ouer, and abandoned for him, to lo painfull labour, so horrible confusions, so insupportable torments? Nolo viuere fine vulnere, cum te videam vulneratum. O my God, my wounded God! As long, as I Bonaten shall fee thy wounds, I will neuer line without wound.

4. The examples of all Saints, who have wayted on the King in the way of the Croffe. When we confider the progresse of Christianity, and the succession of fo many ages, wherefoeuer our confideration fetteth foote, it findeth nothing, but the bloud of Martyrs, cobatts of Virgins, prayers, teares, fastings, sackcloth, havrecloth, afflictions, persecutions of lo many Saints, who have (as it were) wonne heaven by mayne force. Such haue been found, who had heertofore filled fepulchers with their members, torne with the engines, and Iwords of persecution, and yet were aliue to endure, & fuffer in their bodyes, who had more wounds, then parts of their bodyes to be tormented. Remorabantur in luce de- Zeno bo. tenti, quorum membris pleni erant tumuli. Is it not a fhame, cad. to have the same name, the same Baptisme, the same profession, & yet to be always desirous to tread vpon roses, to be embarqued in this great ship of Christianity, with fo many braue spirits, which even at this houre dayly do wonders in the world, and to goe vnder haches to fleep in the bottome of the vessell, as needlesse outcasts, and the very Scornes of reasonable Nature?

The peace of a good Conscience, the inseparable companion of honest men, which sugreth all theyr teares, which feafoneth all theyr acerbityes, which distol-

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ueth

ueth all theyr sharpnesse; a perpetuall banquet, a portatiue Theater, a delicious Torrent of inexplicable contentment, which begin in this world, and which many times are felt euen in chaynes, prisons, and persecutions. What will it be, when the confummation shall be made in the other world, that the curtayne of the great Tabernacle shall be drawne, that we shall see God face to face, in a body, impassible as an angell, subtile as a ray of light, swift as the wings of thunder, radiant as the lun; and that he be beheld amongst so goodly, and flourishing a company in a pallace of inestimable glory, and that one shall lead no other life, but that of God, of the knowledge of God, of the love of God, as long as God shall be God. Nescio quid erit, quod ista vita non erit: vbi lucet quod non capit locus, vbi fonat quod non rapit tempus, vbi olet, quod non spargit flatus, abi sapit quod non minuit edacitas, vbi haret, quod non dinellit aternitas. What will become of this life; nay, what will not become of this life, fince all the goods thereof, eyther are not, or are in such a life; of lightes, which Place cannot comprehend; of voyces, and harmonyes, which Tyme cannot take from vs;of odours, which neuer are scattered;a feast which neuer is finished; a bleffing, which Eternity well may give, but of which, it never shall fee an end.

6. It is to be considered on the other side the condition of this present life; A true dreame, which hath the disturbances of sleepe, and neuer the repose; a childish amusement; a toyle of burdensome, and euer relapsing actions, where for one rose a thousand thornes are foud, for one ounce of hony, a tun of gall; for blessings in aparence, enils in substance. The most happy there count their yeares, and cannot reckon their griefs. The carteres of the greatest honours, are there all of Ice, & of te-

Section VI. [Maximes of Religion. 2

times are not bounded, but with headlong ruins His felicityes are floating llands, which all ways recoile backward at that time, when we thinke to touch them with our finger. They are the feaftes of Heliogabalus, where there are many inuitations, many ceremonyes, many reuerences, many feruices, and at the end thereof, we find a Table, and a banquet of waxe, which melts before the fire, & from whence we returne more hungry, then we came. It is the enchaunted egge of Oromazes, wherin this Impostour vaunted to have enclosed all the 3. Euche. happinesse of the world, and in breaking, there was ruis in pafound nothing, but wind. Omnia hac conspectui nostro insi-ran.

diosis coloribus lenocinantur: vis illa oculorum attributa lumi-

ni, non applicetur errori.

All these prosperityes flatter our senses, with an imposture of falle colours : why do we suffer those eyes to be taken in the inares of error, which are given to vs by heaven to behold the light, and not minister to lying? Yea, that which greatly should distast vs in this present life, is, we live in an age stuffed with maladyes, as old age with indispositions. We line in a world greatly corrupted, of which may be fayed, it is a Monster whole vnderstanding is a pit of darknesse: Reason, a shop of mallice; Will, a hel, where a thousand passions cutragiously. denoure him : His eyes are two conduit-pipes of fire, from whence By sparkles of Concupiscence; Histongue, an instrument of malediction; His visage, a painted Hypocrify; His body a Sponge of ordures; His hands, the Tallons of Harpyes: And finally feemeth to have no other Fayth, but Infidelity; no law, but his Passion; no other God, but his owne belly. What contentment can is be to live with fuch a Monster?

7. If there be pleasures in life, they do nothing, but

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a little flightly ouerflow the hart, with a superficial delectation: sadnesse diueth into the bottome of our hart, and when it is there, you will say it hath seete of lead, neuer to forsake the place: But pleasure doth sooth vs only in the outward parts of the skinne, & al her sweet waters, run down with full speed into the salt sea. Behold wherfore S. Augustine sayd, when any prosperity presented it selfe to his eyes, he durst not touch it. He looked upon pleasure, as upon a seeting Bird which seemeth (as it were) ready to be seized, and syeth away as soone, as ever he seeth himselfe almost surprized.

8. Pleasures, are borne in the senses, and like abortiues are consumed in their birth: Their desires are sull of disturbances, their accesse is of violent, forced, and turbulent agitations. Their satiety is farced with shame, and repentance: They passe away after they have wearyed the body, and leave it like a bunch of grapes, the iuyce whereof is extracted by the presse, (as sayth Saint Bernard): They hold it a goodly matter, to extend their sulnesse; it must end with life; And it is a great hazard, if during life it selfe, they serve not their Host for an executioner. I see no greater pleasure in the world, then

10. in Çāt.

Bern. ferm

executioner. I fee no greater pleasure in the world, then Tertul. de the contempt of pleasure: Nulla maior voluptas, quam vo-

Spectac. Inptatis fastidium .

when they are slipped away, much like the waters engendred by a storme, findeth himselfe abandoned, as a pilgrime despoyled by a Theese. So many golden haruests, which tyme presented to him are passed, and the rust of a heavy Age furnisheth with nothing, but thornes, forrowes to have done ill, and inabilityes of of doing well: what then remayneth to be said, but what the miserable King sayd, who gave his Scepter, for a glasse

Section VI. [Maximes of Saluation. glaffe of water, Alas, must I for sosbort a pleasure, loose so

great a Kingdome?

Euill alwayes beareth forrow behind it; but not true pennance. It is a most particular fauour of God, to have tyme to bemoane the finnes of our paffed life, and to take occasion by the forelocke. Many are packed away into the other world, without ever having thought of their passage, & such suppose they shall have many teares at their death, who shall not have one good act of repentance. They bewayle the finnes, which forfake them, and not God, whome they have loft. True Contrition is a hard piece of worke; How can he me- de pinica ritit, who willingly hath euer demerited? Facilius inne- panis. co ni, qui innocentiam servarent, quam qui congrue panitentiam to.

agerent .

11. In the meane tyme death approacheth apace: It expecteth vs at all houres, in all places, and you cannot attend it one fole minute; So much this thought difpleaseth you, the decrees therof are more cleere, & peripicuous, then if they were written with the beames of the Sunne; and yet we cannot read them . His trumpet foundeth perpetually more intelligibly then thunder, & we ynderstand it not. It is no wonder, that David in the 48. Psalme, calleth it an Anigma, euery one beholdeth the Table, and few know the fense of it . Notwithstanding it is a case concluded, we must make a long far well from all thinges, which appertayne to life, that can be extended no further, then life it felfe : and it is a cafe refolued, that Serpents, and Wormes must be inherited in a house of darkenesse. It is a goodly lesson, whosoeuer can well learne it . To know it well once, it must every day be studyed. Nothing is seene every where, but warches, clocks, and dyalls, some of gold, some of fil-

uer, and others enchased with pretious stones. They advertise vs of all the houres, but of that, which should be our laft; and fince they cannot frike that houre, we must make it sound in our Conscience. At the very instant, that you read this, a thousand, & a thousand (perhaps) of foules, vnloofned from the body, are prefented before the tribunall of God; what would you do, if Diodor. 4- you were presently to beare them company? Omniaista pud Max. contemnito, quibus solutus corpore non indigebis. There is but one word: Timely despise in your body, the things of which you shall have no need out of your body .

ferm.

anima c.

de anima.

Your soule shall go out, & of all the attendants Apoc. 14. of life, shall have nothing, but good, & bad by her sides . Tertul . de If she be surprized in mortall sinne, Hell shall be her share; Hell the great lake of the Anger of God; Hell the Hugo 1.4. common fewer of all the ordures of the world; Hell the store-house of eternall fire; Hell, a depth without bottome, where there is no euill, but we may expect, nor good, which may be hoped. Behold the twelue Confiderations, which this most worthy man vsed, to direct himselfe in the course of a vertuous life; and they already had got so much vpon his spirit, that he resolued after he had finished certayne workes, which he then had in hand, to distribute all his goods among poore, and go barefoote through the Cittyes, Townes, and Villages, carrying a Crucifix in his hand, to preach the Croffe, and the bleffings of the other life, imploying his whole tallent, which God had given him to his service. But

death preuented him.

Section VII.

dome, which arise from the twelves precedent Considerations.

ROM these Considerations twelve goodly Maximes of Wildome arise, greatly necessary, that would enjoy a true happy-nesse.

on, fince the beginning of our vnhappynesse proceedeth from a false valew which we set vpon creatures. It merueylously importeth, to estimate every thing according to it's worth. That good man Epidetus, sayd more then one would thinke, when he gave this advise. My friend if thou louest a Pot, remember thy selfe, it is a Pot, Minusce in 2010 respectively. For want of the knowledge of the price of what we love, we put God vnder the Aultar, and Vice above, to allow it the best part of the Incense.

2. For this cause it is necessary dayly to endeauour to enfranchize our selves, from the opinions of the world, and to vse not the ballance of wicked Chanan, of whome the Scripture sayth, Chanan in manu eith statera dolosa, but the ballance of Iesus Christ, which is the Of the Crosse. There it is, that we ought to weigh, the pleasing, and profitable, good and euilt, sowie, and sweet, Time, and Eternity, and to proportion our judgements, resolutions, designes, actions, proceedings to this great ballance, which cannot deceyue vs. And as we are ex-

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teriourly to relift, this torrent of popular opinions, for we interiorly haue our passions, which we must neceffarily extirpate. To give a judgement upon every thing with full liberty, otherwise they cast chasse into our

eyes, and fo blind vs .

and robbed of all; To esteeme nothing our own, but our selves. All that which maketh vs defye, quarrell, contest, accuse God and man, is, that we have thought our selves to be proprietaryes of those things, of which be he have only, but the vse: We must say the Episterus stake all the blessings, and honours of the world, as a passeger, who going out of a ship, should gather cocklesselves, the selves of the selves on the ship, to which he is engaged. Saint Chryssitome maketh such account of this Maxime, that he sayth, there is but one vertue in this world, that causeth all other vertues, which is, to carry ones selfe, as a Pilgrime of this world, and a Cittyzen of Paradise.

of God, who couereth (as it were) under the shadow of his royall mantle, all creatures. Saint Augustine sayth, that God hath not made the world, afterward to leave it, like a Carbine, who hath shot of his pistoll: Non fecis, & abit. He governeth, & defendeth it, as the good Nurse, who driveth away the waspe from her infants sace, whilest it securely sleepeth: he yieldeth himselfe accountable for all the hayres on our head. And dost thou then (sayth S. Augustine) feare to perish, considing in God? One hayre taken from thy head, without

To hauea very good opinion of the prouidence

thy knowledge, or feeling, shall not perish, and shall thy foule be destroyed, which is the roote of all thy thoghts, and of all thy understandings. If God so presente thy super-

Section VII. | Maximes of wifedome. fuper fluityes, what will he do thy treasures? Times ergo 14. tom.io,

ne pereas, cuius capillus non peribit? Si fie tua custodiuntur p. 1630 Superflua,in quanta securitate est anima tua? Non perit capillus , quem cum tondetur non fentis , & perit anima per quam lemis? Trust with confidence in the providence of God, if you desire alwayes to line content. If your life be a feast, the divine Providence is the falt, which seasoneth it . If that be a pilgrimage , this is the staffe . If that be a night, this is the breake of day. If you will fight, it is a steely buckler. If you will sleep, it is a bed of repose. Our life is composed of three shadowes, which are Tyme past, present, and future . Will you have a good share in them all, fayd that admirable Emperour Marcus Anrelius? dispose Tyme past to Forgetfulnesse; the present

To know the wayes of this facred Prouidence, we must take heed not to be wife, like some high arrogant, and scattered spirits, who boast to wander, & alienare themselues from the way, which all Saintes haue held, and fearthing out new parhs, find every where illutions, and precipices. All thefe louers of innovation, & proper indgment are Pharao's Counfellors, who have

to Sanchify , and Iuftice ; the future to Prouidence .

drunke in the Cup of giddinesse.

There is likwife foud a litle book of Apophthegmes translated out of Arabique into Latin by Drufus, which speaketh theferemarkable words. Interrogare fapientem, dimidia sapientia est. Homo sapiens est, ghamdiu quarit sapientiam, vbi autem putat, se ad eius culmen peruenisse, desipit. To consult with the wife is to be already halfe wife . A man is wife folong, as he feeketh wisdome, and when he supposeth he harh throughly attayned it, then is it, he becommeth a foole.

6. To have an affured scope to syme at, not only in gene-

generall, with is, to feeke in all things the greatest glory of God, and ones owne faluation, but also in particular to make and propose to your selfe, a regular, and wellpondered course of life. Some haue so many affayres that they have not leyfure eyther to live, or dye; others have nothing to do, and are perpetually wandring, and (as it were) looking for the key of their house, and neuer entring into it. You must take in hand some employment, and moderate retyrement, therein following theinspiration of God, an intention pure to live in the place which shall be most proper for vs, to vnite our felues to him, according to our capacity; following with all the confultation which we ought to make with our owne naturall constitution, the direction of those who know, and gouerne vs, prouided they be difintereffed from theyr owne passions. It is a bulynesse of no Imall importance, to have good fuccelle heerein. Some find, without thinking thereof, the conditions, which seeme lowed to they nature, as the neaft of the Halcyon to his body. Others, for that they have made a falfe Rep are enforced to bite the bridle all their life time, if by patience they do not correct the defects of their carriage Aboue all things icis convenient, to purify heere your intentions, and if you must be embarqued in the Court-life, not to come thither, a fanizary, or Mammeluke, to make a fortune, and do nothing els.

7. To imbrace a true, and folid piety, such as our Fathers have configned over to vs in all simplicity, and such as the Church instructeth vs. Not to playster, nor disgusse it, for the accommodation of these petty ends such a practise is a great abhomination, which in conclusion cannot awoyd dreadfull, and daungerous accidents. You must serve God interiourly with great sin-

cerity

Section VII. [Maximes of wifedome. cerity of hart, and most pure thoughts of his Maiesty; exteriourly applying your selfe to ordinary services, & ceremonyes, with most lincere freedome, without fuperstitions, scruples, vanityes, presumptions; singularityes Behold faith Synefic, the Balis of the eftate, and Synefice ad totall greatnelle of man : Kennis arpanis ip'is singer ri ayanna Arcado Emmider.

8. To make to your felfe a foule which is in a certayne temper of honesty, consisting in well following, the light of nature, and the touch of heaven, which teacheth vs we must do to another, all that which we would, should by others be done to vs , and not to offer to another, what we diflike in our felues. Behold the -road-way of honesty, and whosoeuer forsakethit, to become crafty, euer by-affing to his preteded aduatages, shall in the end of his account, find himselfe deceyued . That great forementioned Emperour Antoninus layth, Antonin's the Wisdome of man consisteth in three points; well to in Diasuas behaue himselfe rowards God, which is done by mortification of his pattions; and with men, which is effe-Aed by sparing, and tollerating them, every where doing good; and after to have his eares prepared to heare emill.

9 To gouerne his defyres within the limits of his capacity and modesty. It is a great note of folly; to attemptall things, and do nothing. To be turmoyled with the present, and to have all wayes the throate of an enraged concupiscence, gaping after the time to come. To be vexed with him elfe, and not to be of power to repose within himselfe. To make the steps of honour, the degrees of his ruine. To rayle a fortune, like a huge Coloss, to make it fall vpon his owne shoulders, and to leave no other witnesses of his greatnesse, but the prints

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of his fall. It is a thing very difficult to have much, and impossible to have all , but it is so easy a matter to despise all, that it confifteth in nothing, but in a bare refulall. Senec.ep. Contempere omnia quiuis potest, omnia habere nemo.

10. To procure such an equality of spirit, so even, so regular that hescarcely feele the approach of happines, & when it is loft, not to make any shew of it . To behold the good of another man, as his owne, and his owne as another mans. To hold riches, and honours, as a River that glideth to day with you, to morow with another. It is the nature thereof all wayes to runne gently; what wrong doth it to vs? When prosperity laugheth on you, looke back vpo aduerfity, which commeth in the Rere,

Aug. ep. and remember you have seene tall ships lost in the har-113. o di bour euen (as it were) in iest. Saint Augustine pleased to

repeate that verse of Virgill;

Méne salis placidi vultum, fluctusq, quietos Ignorare inbes? -

defirous therby to fignify to vs, that we should no more confide in the prosperityes of the world, then we should to a still sea, who in his ouer great calme oftimes figureth out to vs the neere approaching tempest. Braue, and valorous Captaines heeretofore made a Sacrifice to Warre in the midft of Peace, and in the midft of Warre, dreffed Altars to Peace; to declare that in good, we should line in distrust of ill, & in euill in hope of good, but in both one, and the other, euer in equality. This verily is one of the Maister-pieces of wisdome, which God imparteth to spirits greatly refigned, and who have passed through the most thin, and slender Searces.

To behaue ones selfe prudently in all kind of occasions, to examine the Tenents, and vtmost bounds, the originall, progresse, end. Neuer to judge, till you

Section PII. Maximes of wifedome 271 have seene the bottome of the busynesse, and therein to carry your selfe, that if the successe cannot wayte on our defires, we may not justly accuse either any crooked intention or want of difcretion. We are Maifters of our wils, but God hath referred to himselfe the Commaund of events .

12. To be allwayes ready to depart from hence cheerfully, when death shall found the retraite. S. Chry- Chrison. fostome fayth finely, This life is a nest framed of straw, and morter; we are the litle birds: fhall we putrify in Colof. stench of this wicked nest? If devotion hath made vs wings, why are we flothfull? Let vs brauely mount, and take that flight, which our Eagle tracked out vnto vs,in the day of his Ascension.

bom.z. in Epift. ad

Section VIII. The Practife of Denotion, and Prayer.

NE of the shortest wayes to gaine wisdome, is to be deuout. Denotion is (as it were) the properly a prompt, and affectionate viuacity in things, which concerne the feruice of God. It principally shineth in prayer, and in the exercise of the works of Mercy.

Prayer, as fayth the great Saint Dionyfius the Areopagite, is (as it were) a chayne of filuer, which hangeth from heaven downeward, to draw man vp from earth, and to vnite him to God. It is the mount Thabor, where Dionys. anadmirable Transfiguration is made of the foule of dinim nome God It is the spirit, which speaketh to God, which pow- 6.3.

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rethit selfe on God: in conclusion is coloured by God;
Gonf. 30. euen as Iacob's Ewes did denote their burthen to be of
the same colour, of which those wands were, that stedfastly they beheld. It is it, which the Apostle pleased to
say: Gloriam Domini speculantes, in candem imaginem transformamur, à claritate in claritatem, tanquam à Domini spiritu.

2. Cor. 3.

Prayer is the conduit of grace: it is, as very well S. Ephrem hath fayd, the standard of our warfare, the coferuation of our peace, the bridle of our impatience, the guardian of Temperance, the seale of virginity, the Advocate of offenders, the confolation of the afflicted, the sepulture of the dying : For the iust are buryed in prayer, as the Phenix in perfumes . Prayer dothall . A Christian without prayer, is a Bee without sting, who will neyther make hony, nor waxe. It is to little purpose, to propose vnto you, the mysteryes of fayth, and the Maximes of Christian wisdome, if you vse not meditation to ruminate them; it is as meate cast into a stomacke without difgestion, which will do more hurt, then good , not of it's owne nature, but by your dispofition, which is bad. From hence proceed the defolations of the earth, from hence are derived fo many falles, so many miseryes, that men apply not themselues to tast the thinges of God in prayer. That which ought to incite vs to this Exercise is, first the necessity, which is fo great, that in matter of spirituall life, it is as requifire to pray, as in the animall life to breath: Os meum aperni , & attraxi spiritum . We are choked with flesh and fat, and the flames of concupilcence, if vpon all occafions we open not our mouth, to take the gentle gale of God .

Secondly the pleasure that we therein take in processe of tyme, is verily that, which the Prophet Isay cal-

Section IX. [Maximes of wisedome. leth, Sabbatum delicatum: The delicate Sabaoth. As much 16. 1

as to fay; The delicious repose of the soule. The Corporall eye, as fayth that Learned Prelate William of Paris, maketh his repast, vpon the beauty of the fields, the flowers, the heavens, the stars, and on all the objects. which are found in this Vniuerfe. But the eye of cotemplation by the meanes of prayer, nourisheth it felfe with the excellency of God, and perfections of IESVS.

Thirdly, the neatnesse, and perfection of the soule, which is drawne from this excercise, ought to serue vs. as a speciall spurre. There it is (faith Albertus Magnus) that we cary our mouths even to the fource, and wellfpring of vertue. There it is , that God is knowne , and knowing him, we loue him, & in louing him, we fearch him, in searching him, we take paynes, and in taking

paynes, we find him .

In the fourth place, we have the example of our Saujour, who for our instruction spent the nightes in prayer; Pernoctans in oratione Dei: the example of the Apostles, & all Saintes, who have practifed, and recommended this Excercise to vs.

Section IX. Necessity of Confession.

MONG the excercises of Deuotion, are Confession, Communion, Meditation, Spirituall Lesson, and the fruite, which we draw from the word of God. Concerning the pra-&ife of Confession, we will only speake with much breuity thereof, for at this present there are great store of bookes, which teach this method. V nder stand a true ob-

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ferua-

August. gract. 12.in feruation, made by S. Augustine, that the beginning of our good workes, is the accusation of our euill. If you desire vtterly to forsake the animal life, to arraunge your selfe in the spiritual, put in the Foresront, a good generall Confession.

Necessity seemeth to require it, for the reasons, which follow. First how many fins are left by the way. how many by culpable ignorance, sometime through feare, and shame, and other reprehensible manners? Secondly what inualidityes, and nullityes of Confession may happen? Now by the defect of the Priest, who perhaps hath not sufficient inrisdiction; sometime by your indisposition, who neyther will have forrow, nor good purpose of amendment, and sometime for othercircumstances. Thirdly, who seeth not, that the foundation of a life truly Christian, is Humility? And we know not how better to attayne this vertue, but by representing to our selues, no longer by piece-meale, but wholy in groffe, the youth, the follyes, the flackenesse, negligences, infidelityes, and impurityes of our passed life. All that, comming to powre it selfe vpon: our consideration, like a great squadron, necessarily stirreth in vs a great confusion, and dolour for our ingratitude.

In the fourth place we ordinarily see, those, who dewly make this act, vnfolded, and delivered in all his particulars, do come (as it were) out of the fornace sparckling with radiant brightnesse, to forme a life, absolutely new You, therein observe a Conscience most curious, intentions better rectifyed, affections more purified, a promptnesse better awakened for the service of God, a modesty more regular in prosperity, a hart more elevated in adversity, a more generous cotempt of

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Section X. [Confession.

the world . Briefly , although one should reape , but this only good, which is the peace, and tranquillity of Conscience, it would alwayes be a matter meruaylously recommendable. And we know by experience, many consciences tormeted with divers remorfes, & scruples, after a generall confession have found themselves wholy pacifyed, and have begun to breath a more benigne ayre of the mercyes of God.

To proceed therein, it is good, to found well your hart aforehand, and descend to the knowledge of your

felfe, which is a piece of no small importance.

Section X. The practise of Confession.

HE hart of man is a little Abysse, which seemethneyther to have bounds, bottome, nor GE shore: Pranum cor hominis & inscrutabile, sayd Hierem. the Prophet . The Hebrew readeth in the 17. same place, that it is a supplater, who escapeth from vs, like an Eele, when we thinke to hold it, it oftentymes

ouerthroweth vs. The great S. Macarius, affureth vs, it is a little Vef- Macar. sell, but full of Cauernes, Labyrinths, Precipices, Lyons, Serpents, and other venenous beaftes. Moreouer Selfe-loue, which oftentimes like a wicked watchman placeth himselfe at the gate of our harr, will not suffer Truth to aproach. It maketh him thinke, it is too crude. drye, austere, old, wrinckled to be presented to such a Prince. In the meane tyme, it relateth all things to the hart to his owne aduantage, and entertayneth it witha thousand curiosityes of conceyes; It maketh all vices to Mm 2

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be beheld therein in full proportion, and Vertue in Ec-

clypfe.

Pfal. 49.

Aug. in

This admitted necessarily, the assistance of God is to be implored in a very particular manner, to obtayne the knowledge of our felues, and to labour therein couragioufly, and floutly, without flattering our felues . God threatneth in the Prophet , he will lay a heavy correction vpon vs , leaving vs to our felues . Arouam te & statuam contra faciem tuam. It feemeth, that we now have our heads turned backeward, neuer to know what paffeth in our harts. But God in the day of ludgment, will turne it before, and if we take not very good heed, to our great confusion . Saint Augustine triumpheth vpon this paffage; Qua post dorfum posuisti , ante faciem pomam; videbis faditatem tuam, non vi corrigas, fed vt erubefp[al. 49. cas : Tolle te à tergo tuo , & constitue te ante te. That which thou hast put behind thee , I will place before thy eyes. Thou shalt see thy impurityes, not to correct them, but to confound thee. Turne thy face, go out of thy felfe,& fet thy selfe before thy selfe. The manner will be, after an humble, and serious inuocation of the holy Ghost, to call to mind all your life, according to the course, and progresse of ages, remembring your selfe of the places where you have made aboad, the persons with whome you have conversed, the affayres which you have handled, the finnes to which you have beene most inclined, and which most afflict your confcience. Obseruing also (if it be possible) the number of those, which are most heynous, which if it cannot be done, not to fearch them out with penfiuenesse, and anxiety .

> The order, which ought to be observed, is to runne through the Law, or the ten Commandements of God, and the Church, taking every one in his place; as vpon

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ters.

the (1) first Commaundement, to examine the sinns of of Infidelity, of Contempt of holy things, of Impiety Sorceryes, Dininations, Magicke, Dreames, fuperstitions, distrusts of the Mercy of God, presumptions of ones owne ability, languishment, coldnesse, hypocrifyes, impurityes, facriledges, in the feruice of God, fpeaking diffinctly vpon enery word, wherein, & how?

(2.) Vpon the second, vnnecessary oathes, false oathes, blasphemies execratios, prophanation of things facred, and words of scripture. (3.) Vpon the third, the excercise of labour, traficke, of civill, and criminalliuflice, and other works forbidden on Sundayes. The irreuerence committed on this great Day, in neglecting to heare the whole masse, or some notable part thereof, & employing all your time in excelle of tongue, daunces. maskes, follyes, sensualityes. (4.) V pon the fourth, contempt, hatred, distast, ingratitude, irreuerence, disobedience towards father, and mother, parent, superiors; Neglect towards your fubiects, vallals, and houshold. feruants. (5.) Vpon the fift, the clamours, enmityes, quarrels, violencyes, faythlefinefle, iniuftices, opprefsions, difmembrings, poyfonings, abortions, follicitations, flaughters, mallice, outrages, crueltyes committed against your neighbour; The ill vsage of your owne person, by perplexity, despayre, or impatient desyre of death. (6) Vpon the fixt, the fornications, adulteries, incests, whoredoms, rauishments, secret mariages, sacriledges, selfe softnesses, pollutions, ill vse of mariage, & other infamous luxuryes, which Tertullian termeth, Monsters.

Add all that, which attendeth wantonnesse, as dishonest thoughts, vnchast words, lascinious glauncings, kisses, touches, bookes, pictures, Comedies, Loue-let-Mm 3

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ters, dauncings, maskes, too free conversations with euident daunger of finne, and sometime charmes, louepotions, or other attractives, characters, and witchcrafts. (7) Vpon the seauenth, thefts, pilferyes, robberyes, conniuence with theeues, fallification of instruments, of letters, scales, wils, contracts, cedules, obligations, false purchase, false buyings, false sales, false coynes, deceyts, defraudations, surprises, vsurpations of the goods of the Church, Simonyes, vsuryes, delayes of reafonable payments, iniustices, litigious wranglings, excessive expences, foule play in game, oruelties toward the poore, & fuch like things. (8). Vpon the eight, falle witnesses, and sollicitations thereof, calumnies, diffamatory libels, lyes, impostures, hypocrifies, dissimulations, flatteries, treasons, confusion of your neighbour. (9). Vpon the ninth, enterprises, and designes contrary to mariage, seducing the parties with words, signes, gestures, letters, guifts, attractions with deliberate purpose, and vnbrideled desires of sinne. (10. V pon thetenth, the disordinate thirst of riches, principally to the preiudice of your neighbour.

Vpon the Commaundements of the Church: The omissions of Masse, or notable negligences, and wandrings in the viderstanding; feaste Dayes commaunded. The sinne against abstinence of meates, and fast appointed, against the vse of the sacraments of Confession, and Communion, against the observation of the times sit for mariage, against fayth, and sincerity in the dewes of Tythes. Amongst the sinnes against the law of God, and ordinances of the Church, are comprehended the sinnes, which we call mortall, & capitall. As against the sirst commandment; The sinne of pride, in the great opinion of ones selfe, the obsti-

nacy

nacy in your owne indgement, and will, the disobedience of superiors, the ambition of Honours, vanityes, vaunts, follies. The sinne of sloth, in slacknesse, ill expence of time, negligence, remissinesses of courage, pusillanimity. The sinne of glutonny, in making a God of ones belly. The sinne of auarice, vpon the seauenth. The sinne of wrath, and Enuy, vpon the sist. The sinne of Luxury, vpon the sixt.

Behold an aboundance of matter to be examined in a generall confession. All that, is proposed which may haue happened. It is not to fay, that we must rest vpon enery point, scrupulously to search into that, which neuer hath beene, and (as they fay) shaue an Egge. Euery one ought more particularly to descend into the Vices of his owne Nature, and Profession, as Lords, and Gentlemen, to examine the finnes of pride, Tiranny, curiofity, delights in looking after their pleasures, more then the profit of the publique, in exacting things not due, in vsurping the paynes, goods, sweat, bloud of vasfalls, and being men, serue themselves with men in all prodigallity. In neglecting the keeping of peace and inflice, the duty, charges, & reparation of places, to which they stand obliged . In giving estates, offices, benefices to vitious, and incapable persons. In violating Eccleafisticall rites, in notably danifying, for the pleafures of hunting, and hawking, the fields, and postessions of others; In stopping the course of instice by fauour; In vexing, tormenting, impriloning, condemning through passion, without lawfull proofe; In ouerlashing, in ambition, lust, bragging, excessive expenses, & fuch like things.

Iudges, and Magistrates, vpon ignorance, malice, negligences, as being intruded into their places, without The Holy Court. [Lib. 3.

280 capacity by fauour, and money. In behaving themselues carelolly, without serious study of that, which is their profession. In not foundly, and solidly examining processes, but contenting themselves with superficiall notice; in giving sentence for money and fauour, and many tymes agaynst men vnheard, without order, or forme of Iustice. In going out of the circuit of their iurisdictio, to encroach voon the authority of others. In bearing themselues with passion in affayres. In retayning bad officers, in prolonging processe by cautelous references, or affect lazynesse; in solliciting the wife, and daughter, who plead by promife of fauour, in exercifing on festivall dayes acts of ludicature without necessity. In neglecting the gouernement, and weale publike, for the accommodation of his owne affayres. In tollerating scandalous sinnes, agaynst the honour of God.

Women, about their pompes, curiofityes, excesses, disfolutions in apparell, and dressings, pride, fiercenesse, boldnesses, impatiences, quarrells, loues, iealou-

fyes, courtings, idlenesse, and so of the rest.

For those, who often confesse, in ordinary confesfions it sufficeth to examine their thoughts, wordes, deeds, omissions. Of thoughts, some are burdensome. some affected, some bitter. The burdensome, as those which proceed agaynst fayth, and honesty to persons, which much are alienated from ill affections; and fuch thoughts ought rather to be despised, then examined. The affected, as those of complacence, of curiofity, of our owne commodity, and of some pattion, a little exorbitant towardes creatures . The bitter , as those of suspitions, icalousies, disdaynes, aversions, choller. The vayne, as those which are brought forth at all

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moments in the childifhnesse of a scattered, vncollected hart, and fly therein as birds do in the ayre . It is as impossible, as vnnecessary to take an account of they it is sufficient to confette in generall, and to declare the habitudes, and di positions of his hart; words, are the interpreters of our foule, and the chariots which drive our fenles, and affections; some carry Rice, others Hony, the rest Vinegar . They carry Rice, who are ouerioyous, recreative, impertinent, idle, facetious. They carry hony, who have petty affectations, Court-shipps, lyes, exaggerations complacences, flatteryes, foothings, boafting . And they beare vinegar, who are fomewhat rude, fierce, disdaynfull, biting, riotous, & ill spoken.

Deeds concerne God, your Neighbour, and your felfe. For that which appertayneth to God, you must first accuse your selfe of defects in the exercises of deuotion, as prayer vocall, mentall, meditation, examen, spirituall reading, the Sacraments. For that which appertayneth to your neighbour, and your felfe, you have foure horses in the chariot of imperfection, which transport many of your actions, Vanity, Impatience, Cu-

riolity, Negligence.

Vanity, intrudeth it selfe into all parts (sayth Cassianus,) into their apparell, going, speach, into their watchings, prayers, into their abitinencyes, and fastes. It combatteth in the midft of vertues, to triumph ouer vertues Ir presenteth it selfe, as well to the victorious, as to the affaylant. Imparience, in fo many contentions, and encounters, with your neighbour; and if one have no other adversary, he strugleth with himself. Curiolity in too much feeking his owne commodityes, & eafe of body Negligence in offices, in mannaging of affayres, and charges. Omissions, as of good resolued pur-

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purposes of prayer, and laudable actions, which one ought to do, eyther by iustice, or by charity, or by a vow, or by rule, or by promise, or necessity. One may vpon this, choose seauen, or eight impersections, which

most molest him, to be therein short .

Behold (as it were) the matter of Confessions, for the forme to vnfold ones selfe: no man should make straunge, if some for the comfort of their memory, having runne ouer the abridgment, and summary of matter of confession, do make an extract, of that which concerneth them, principally in generall confessions. The wisest of the Romane Emperours (Augustus) was so considerate, that treating upon some affaires with his wife, he spake to her by writing, to auoyd mistaking. Can a man take too much consideration in an affaire of so great importance, which passet with God?

When the principall pointes are marked out, they must be explicated in intelligible termes. There are some large consciences, who have nothing to say, some scrupulous, who defire to fay all, and some reasonable, who proceed therein with mediocrity. To fay, one is a great finner, that he hath broken all the braunches of mortall finnes, that he hath not served God so well as he should, and that if he hath done such, or such a thing he asketh pardon: This is to fay nothing. You must specify and descend to particular things, propose the act, deliver it with lawfull, and necessary circumstances, touch the motiue, without extrauagancies, and the intention which hath excited vs to do it, and continuance of the sinne, to represent the state of the soule to the life. Yet for all this, you must not so much thinke youn this preparation, nor the meanes to vnfold your felfe, that thereby the principall part of pennance be neglected, which is Contrition.

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This Contrition, is a forrow to have offended God, not principally for the deformity of sin, and the feare of punishment (for that is nothing, but Attrition:) but for that, this sinne is committed agaynst God infinitely amiable; and for that one maketh a firme resolution to be confessed, and to preserve himselfe from sinne in

tyme to come.

Behold the point of Contrition, which to atrayne, you must seriously, & aduisedly represent to your selfe, the greatnesse, goodnesse, Power, Wisdome, Justice, Loue, Mercy, Benefitts of God; opposed to your Weakn nesse, Malice, Basenesse, Ignorance, Presumption, Mifery, Ingratitude, and well to figure to your felfe, the hostility of mortall sinne, to obtayne an eternall detestation. To consider, how it ruyneth Riches, Honours, Credit, Reputation, Posterity, and Empyres. That it foyleth the glory of an innocent life, and leaueth a character of infamy. That it ouerthroweth bodyes, health, good grace; that it openeth, the gates of sodayne, and vnexpected death. That it maketh man blind, deafe, dumbe, wicked, senselesse, stupide, sauage, and many tymes furious, & enraged by the remorle of conscience. That it despoyleth a soule of all the graces, beautyes, excellencyes, priviledges, love, favour of God, hope of life, and faluation : That it killeth it , & renteth it more cruelly, then a Tiger, or Panther. That a life of God was needfull, to take away such a blemish, and that if a foule be be spotted at the houre of death, an eternity of flames cannot deliuer it, and fuch like.

In finnes which feeme least, one shall alwayes have great cause of Contrition, when the benefitts of God shall be represented vnto you, which he particularly and personally hath conferred vpon vs, opposed to our chil-Nn 2 dishnesse

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dishnesse of hart, tepidity, slackesse, insidelity, negligence, ingratitude. As for the proceeding to confession,
the preparatives being well made, it is needfull to
choose a Confessour, who hath four equalityes, sursididion, Reputation, Knowledge, Discretion, & after you
have confessed to him entirely, faythfully, sincerely, to
accomplish the pennnance enioyned you, with obedience, promptnesse, and punctuall diligence, afterward to take a new spirit, to resist temptations, and to
busy your selfe in good workes, with more courage,
then ever.

Section X I. The Practife of the Examen.

HE practice of Confession is greatly made easy, by the Examen of the Conscience, as well generall, as particular. Thinks not that too much is required of your profession, if speach be vsed to you of the examen of conscience. Not only the Philosophers have made it, as Pythagoras, Seneca, Plutarch, but inferiours, barbarous, Indians, by the relation of Apuleius, gaue an account every evening of the good, and evill, they had done ech day. This is it which is required of you; prepare dayly a little Court of suffice in your conscience, see what passeth within your selfe, acknowledge your defects, and amend them to prevent the suffice of God.

You know, a generall exame hath fine parts. Thanksgining, Innocation, Discussion, Petition, Resolution. In thankesgining, we thanke God principally, for the

benefits

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benefits received that day. In inuocation, the light of heauen is required, to know our finnes, & amend them. In discussion, an account is asked of our soule, running through the houres of the day, of thoughts, wordes, workes, and omissions. In petition, pardon of our finnes is implored. In the issue of all, good purposes are made to correct ones selfe, by the assistance of grace. If you thinke to live in such purity, that you may find nothing more to examine, it is the want of light, or application of spirit. Know there are six things, ever to busy the most perfect in they examen.

The first, to ponder the rootes of our defects, errors, imperfections. The second, to see the remedies, which may be given thereto. The third to distinguish true, and solid vertues, from those which are no other, then vertues in apparence. The fourth, to pick out in all our workes, the intentions, and motives which transport vs, and what the affections are, which at that time governe our soule. The fifth, to see what wanteth of perfection in the good works, which we do and how they may be performed with the most accomplishment. The fixt, to compare our gaynes, our losses, our increase, our

decrease in matter of vertue.

A particular examen is made, when one vndertaketh to wrastle with one Vice alone, and to extirpate one sole impersection. For he that would sometime strike at them in grosse resembleth the souldser of Sertorius, who pulled at a horses tayle by strengh of arme, to roote it quite away: Another more wise, tooke it off hayre after hayre, and so preuayled. The like happeneth in our vices, and defects: He must pull them away by little threeds, that will effectually correct them. Wherefore, one riseth in the morning with a thought, not to him.

fall that day into such an imperfection, and to oppose it in every place, as some enemy which one would vanquish. After dinner retiring himselfe apart, he doth three things. The first to aske an account of his soule, of the relapses that have beene made into this imperfection. The second, to note the number, making so many prickes with a pen. The third of purpose to arme himselfe, for the rest of the day. After supper the like excercise is made, & so one findeth out from day to day, from weeke to weeke, from moneth, to moneth, what prosit is made. There is no impersection so deepely rooted, which is not pulled away by the grace of God, remayning in the constancy of such an exercise.

Section XII. The practise of the Com-

LL those, who dispose themselves to a life more Christia, know they have not a meanes more wholesome, nor effectuall to acquire & preserve the grace of God, then the Sacramet of the Aultar, and for this cause it is fit, both often, and durifully to have accesse thereunto. But, a beautyfull looking glasse in a golden frame, in the house of a blind man; An excellent lute in the chamber of the dease; A goodly diamond in a Trusse of straw; A hony combe in the throte of a dead Lyon, what awayleth all that? The blind man seeth not, the dease heareth not, the diamond sparkleth not, the hony-combe nourisheth not. And what prositeth likewise, the Blessed Sacramet in a faint, languishing, and indisposed soule?

Imagine you, according to that which the learned Rupertus fayth, that the bleffed Sacrament, is the fountayne of terrestriall Paradise, which watereth the whole Church, with it's delicious refreshings. All the faythfull draw from thence, but all come not with the fame disposition. Some bring thither a hart of paper, that is to fay, a childish hart, which padleth in the water, and nothing profiteth. Others a hart like a fine, that letteth all go through, and retayneth nothing, but a little moysture. The rest a hart of a sponge, which is abundantly replenished with the fauours, & mercyes of God.

If you defire to communicate fruitfully, make a Present to your celestiall spouse (who is pleased, to feed amongst Lillyes) with a Lilly of fix leaues. There are fix remarkable qualityes, that must be had, to accomplish this exercise. Two before communicating, Defire, and Purity . Two in communicating , Humility , and Charity. Two after communicating, Thankefgining, and Renewing the inward man by the oath of Fidelity. You must endeauour then from the eue of the day, that you are to receyue, to make a furnace of defires in your hart, fo that you may fay with the Prophet Hieremy: Factusest in corde mes quasi ignis exastuans, clausus fin ossibus meis, Hiremas & defect, ferre non fustinens . I feele in my hart a burning fire, which fixeth it selfe even in my bones, and the violence thereof is fuch, that I cannot beare it. Let vs go to this facred Table, as the thirsty Hart, to the streame of waters, as a hungry creature to a feat, as the bridegroome to the wedding a thousand tymes defired, as the the Couetous to a Mine of gold, as the Conqueror to spoyles. Is not there matter sufficient to serue as a spurre: to your defires , fince there is our Beginning , our Origen, our Treasure, our soueraygne good? The

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The mother of young Toby fighing fayd: Omnia simul in te uno hatentes, non debuimus dimitiere te. My Sonne, all our treasures, our riches, our honours, our contentmets. our delights were in thy person, and therefore we ought neuer to be separated from thee. But it is (verily) in this fubiect we have true cause to speake these words. All is in the facred Eucharift, I he Body, the Bloud, the Soule, the Life, the Humanity, the Diumity of Iefus Chrift, all that which he hath derived from the eternall Father. all that which he hath taken from our Nature, he yieldeth vs in this Bleffed Sacrament and doth as the Bee. who robbeth the flowres of his may iters garden, to re-

Rore all agayne in hony .

All the perfections, which our Lord hath conferred on his owne person, are seasoned to vs in this high, and maiesticall mistery, as in a hony combe. It is an extenfion of the Incarnation of the Sonne of God: He was once Hypostatically vnited to one sole man, but heere he is vnited to all men, as oftentymes, as they receyue him by a viscerall transfusion of himselfe, as one should melt one waxe within another , (as fayth Saint Cyrill.) And then who would not defire fuch an vnion of a Sauiour lo mercyfull, with a finner fo miserable? Of a soveraygne Philitian, with a fickeman, fo remedyleffe Of a King so powerfull, with a vasfall so wretched? Of a Father so benigne, with a son so refractary? May we not well fay, that they which tast not this celestiall viand, have their relich much dulled with the Leekes, & Onions of Egypt? May we not affirme, that hey lead no other life, but of a muthrome Ought we not all the night before, to make our harts sparkle in good centes . & 12culatory prayers, when we go to the bed of our celeftiall bridegroome: Endeauour then to awaken, and cherille

rish your desire, with a thousand aspirations, and eleuations of hart, and haue alwayes in your mouth some good words, which may be the pledges, and earnestpennyes of your intentions. Behold the first lease of the

Lilly .

The fecond, is called Purity; I speake not of that, which concerneth the purging of mortall finnes by Confession, which is wholy necessary, and cannot be omitted without facriledge. Ifpeake of a purity more fubrile, and fine, which confifteth in fayth, affections, and intentions. You ought first, to have a fingular Fayth, & a most worthy and serious vnderstanding of the mistery, not only in believing what the Church teacheth vs of this Sacrament, eyther of the reality of the pretious body of our Saujour, or of transubstantiation but to belieue it sincerely, cleerely, firmely without curiofity, restriction, or hesitation, not in the manner, as those, who conuinced, and (as it were) confounded with reason, do in some sort belieue, and vpon the least occasion repent in their faithlesse hart, what they have believed,& make to themselues a fayth floating, & racking vp, and downe, like clouds vnder the breath of the windes.

When you go to receyue the Blessed Sacrament, you must do, as Abraham did in his Sacrifice, hold the bondmen, and asse, which are your senses, at the foote of the hill, & let your Vnderstanding and Will ascend, lightned with the torch of fayth, euen to the height, to sinke it selfe in those resplendent nightes of the wisdome of heauen. For purity of intention, which is the Character of our actions, I would have nothing sidewayes, nor bearing vpo any Byasse; I admit none but to the bottome; you communicate for some humane respect, some civill decency, some situation of person, whose fauour

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fauour you desire, some trifling vanity, and sometimes Hypocrify, or other designes, and aymes, which are far estranged from the wayes of God. You must communicate with intention to vnite your selfe to God your beginning, to whiten, & gild your felfe with his lights. to enkindle your selfe the more in his loue, to retayne the memory of that sacrifice, which he offered on mout Caluary, that is to say, of his most venerable passion to appeale the anger of God, for as many fins, as are committed, to implore the affistance of heaven for the neceifityes of the Church, to obtayne for your selfe, and persons of whom mention is made, some victory ouer temptations, some new vertues, some temporall grace, in as much as shall concerne the spirituall state . Briefly for thanks-giving for the benefits which we receyve from his divine maiesty, both in generall, & particular,

Purity of affections confifteth principally in two pointes. To banish from your hart all animosityes, reuenges, quarrels, puntilloes, and readily to reconcile your selfe, before you come to the Aultar. The other is to free your selfe, not only from affections dishonest, & vnlawfull, but also a little exorbitant: which one may have to any creature whatsoever; It is convenient your hart be then, as a vyall of Christall filled which cleare water, wherein the least pollution of stayne may be beheld. This is to put Adonis in the crib of Bethleem (which heeretofore the infidels did) when we communicate, still entertaining impure passions, with a deliberate purpose.

Germ. in Theor. Germanus, Patriarch of Constantinople in his Theory, fayth, the Pixe, which is the vessell, and resting place, where the Blessed sacrament is put, is called Ciberium, as one would fay, The Arke of lightes, to teach vs, that at the onely sight of this Sacrament, we must dispell all thoughts

Section XII. [Communion.

thoughts of darknesse, with have possessed our soule. And for the better obtayning this Purity, it is good to practife some deuotions in the Eue of receyuing, as mortification of tongue, by retirement, and filence; as abstinence, or some other Excercise of Humility, or

worke of Mercy.

When the day commeth, run to this heavenly Manna in the morning; Amuse not your selfe too much in decking, and accommodating your body, nor in scatte- Exod. 15. ring, and disordering your mind in vayne cares, and sollicitudes, but keepe the vessell of your hart, as a wellstopped pot, to powre it out at the table of your spoule. It is at the instant of receyuing, that you must imitate the Seraphims of the Prophet Isay, to hold all your wings still, but only two, which are Humility, and Charity: 16. 6 These are the two wings, on which you ought to peyze your selfe at your pleasure, first grounding all in dury, and reuerence, before the eyes of this ineffable Maiesty, abasing your lelfe, even to the center of your Nothing, treading vnder foot all prefumptions, vanityes, follyes, by a most perfect humility of spirit. Secondly to stirre vp lively, and ardent affections, with all the endeauour of your hart, and if that suffice not, offer all to God in the vnion of his onely sonne, and merits of the most Blessed Virgin Mary.

To cherish the affections of these holy vertues, you must have your prayers, meditations, & considerations ypon the Bleffed facrament well prepared, and digested with variety, that you may still hold your denotion in breath. As 1. To represent Moyles in the bush burning, feized with a holy feare, who heard these words: Solne calceamentum de pedibus suis , locus in quo stas , terra fancia Enda . est. Put of thy shoes, take away thy sensuall affections,

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the land heere is holy: no, it is the holy of holyes: This is the Noble fire, which enflameth Angells in heaven, and pure foules on earth, which is enchased in the species of the Sacramet: what ought you then to do?

as the Hostesse of the Prophet Elizaus the good Suna-4. Reg. 4. mite, who prepareth her hart, as a lodging for the King of Prophets, Thankesgiuing as a Table, Humility for a

feate, and Charity for a candle-light .

3. To represent to your selfe, that it is as Ruth, who accounted it a great fauour to be esteemed by Booz, & to have leave to gleane in the fields, after his harvest men, and acknowledging with gratifude so small a be-

Ruth. 2.3, men, and acknowledging with gratitude so small a benefit, she said with her face prostrated on the earth: Vnde mish hoc, vt invenirem gratiam ante oculos tuos? Et nosse me dignareris peregrinam mulierem? From whence commeth this fauour, which I have gayned in your presence? Frowhence proceedeth, that you daygne to know me, who am but a poore forrayner? What ought you to say?

4. That it is as the humble Esther before Assured; and that it kisseth the golden rod, and moreover, that it vnderstandeth these words: Qua est petitio tua Esther, vt detur tibi? Et quid vis sieri? Etiamst dimidiam partem regni mei petieris, impetrabis? what is thy demaund (Hester)? Tell me, to the end it may be graunted. What wouldest thou have me do? If thou askest me the moity of my Kingdome, thou shalt have it. Answere, you would have nothing but the King, and that he alone suffice the

to whome Danid spake these words. Et tu comedes panem a. Reg. s. in mensa meas semper. My meaning is, you shall eate at my Table all the dayes of your life. What answered this little Sonne

Sonne of the King thereupon? Quisego sum serums tuns, quoniam respexisti super me, canem mortuum? Alas (Syr) who am I your poore seruant, that you please to cast your eye vpon me, a dead dog, such as I am.

6. That it is as Ionathas, who extremely tyred, dip. ped the end of a wand which he carryed in his hand, in I, Reg. 14) a hony combe, & lifting it to his lipps, at that inftant, behold his eyes then heavy, and opprefied, became cleere agayne, and his body reassumed new, and fresh

vigour.

There needeth but a little consideration to a wellcomposed spirit, both to cast it presently downe by humility into the Center of nothing, and to rayse it by
loue, euen about the Empyreal leauen. One may likewise euery tyme hereceyueth, prepare divers meditations, to entertayne himselfe more at large, eyther before, or after the mistery.

1. As meditation upon the History: Considering the eating of the Lambe; The washing of feete; The in-

stitution of the Blessed Sacrament.

2. The names, as Eucharift, Communion, Sacrifice, Bread, Viaticum, and other fuch like, practifing your selfe to learch out the reason of every one, with application of Spirit; to that effect we should derive from thence, aggreable to the name one meditateth. As vpon the name of Communion, the resolution of peace, of Concord, and charity.

3. The Figures, as the Bread, and Wine of Melchifedich, the Paschall Lambe, Manna, the bread of Elias, meditating upon the historyes, and the conformityes, which they have with this divine mistery, & the fruits

we ought to draw from thence.

od 2: bothe cases of the institution, 1. As to serve vs.

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for a memory of the Passion. 2. An incitement of love, and charity. 3. For spiritual nourishment. 4. For sacrifice. 5. For a pledge of beatitude, considering, whether we answere to the intention of the Sonne of God, in this action.

After receyuing you must rest, vpon the two last leaves of the Lilly, which are Thanksgluing, and Renouation of spirit. You then must adore this great guest, whom you have in your hart, with all the powers of heaven, and creatures of the earth, to play your part, as if you were a litle string of the great harpe of the world. To offer to God the whole world, as a votiue Table haged on his aultar, collected in the perfections of his only some, who is wholy yours, beeing so freely given to you, so solemnly, so irrevocably, as he, whose Divinity, soule, life, sless, and bloud you have in this incompreshensible sacrament.

To give him thankes, for the infinite riches he hath placed in this facred Humanity, which you enioy, and for that he hath given to you, his sonne for Father, Brother, Maister, Leader, Redeemer. For the good he communicateth to all faythfull people, by the meanes of this inexhaustible fountayne of grace, for the speciall fauours he hath done to you, and yours, for the naturall tallents, with which he hath adorned you, and likewise for the various chaunge of comforts, and discomforts, with which he hath enterlaced your life. Briefly for the present visit, which he hath made in the house of your hart so ill prepared.

After adoration, and Thanksgiuing followeth petition for the faythfull and vnfaythfull, whose conversion we desire; for the Church, and al the prelates which gouerne it, namely him whom he hath appointed to be

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our pastour; for the person of the King, and all the Rea-Ime; for his kinred, frends, benefactors living, & dead. To aske for your felfe feauen guifts, which a Holy Virgin (by the relation of S. Bonauemure) daily begged of God. 1. Effectuall grace, to accomplish the law of loue. 2. 1. 6. mede To loue, all that God loueth. 3. To hate all, he hateth. 4. 6. 3 Humility, Chastity, Obedience, contempt of the world. garnishment of all vertues. 5 That God would make his true Temple of our foule and body. 6. That he would giue vs his vision in Beatitude.7. That he may be divinely ferued in this place where you receyue the Bleffed fa-

crament, and in all other places of Christendome. To conclude, to make in the end a renewing of the oath of fidelity, which we have sworne to our great Maister, and to employ our time in his service with more diligence, then euer: and fince we are vpon the palme tree, let vs gather the fruits, which are spirituall food, ftrengh against temptations, heavenly alacrity, light of vnderstanding, flames of charity, vnion with God, augmentation of vertues, hope of glory, renouation in all our faculties, and functions, and namely let vs often flay vpon some particular object of vertue, which we would aske of our gueffe, in fauour of this celeftiall visitation.

Section XIII. The Practife to heare Masse.

O heare Masse is verily one of the most serious actions of all spirituall life. Had one all spirituall life , had one all the vnderstan-Eccl, Hier. Co din gand reverence of Angells to be present thereat, it neuer would be inough . S. Dennis the Areopagite fayth, that duely to discharge this duty, we must purify our hart, vique ad extremas imagines : So delpoyling it, that it may be free from all imaginations, and humane representations : and that is it , which S. Bonauenture hath more cleerly spoken: Cum fueris totus alteratus , & divinus effectus , ita vt nihil videas , nist Deum', tune accede, principally speaking of Priests who celebrate; as much as to fay , that the tyme , when they ought to approach, is, when they feele themselues wholy chaunged, and become divine, in such fort, that they no more behold any thing, then God . Philo the Bishop addeth, that the facrificers are, as the Juory necke of the spouse, which must serue, as a channell to the holy Ghost, to make his graces distill, ypon the rest of the members, that are present at the Sacrifice.

The first practise, and most ordinary to heare Masse, for those who understand the words therespoke, is to follow them with application of spirit, and to accompany the filence of the Priest, with some meditati-

ons, or vocall prayers.

The second is, to stay ones selfe vpon the fignification of all the parts of the Masse: As at the Confes-

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fion to represent your selfe Man, banished from Paradice, miserable, supplyant, confessing, deploring his sinne. At the Introite, the enslamed desires of all nature, expecting the Messias. At the Hymne of angels, Glory be to God on high, the Nativity. At the prayers, Thanksgiving for such a benefit. At the Epistle, the preaching of the precursor S. Iohn. At the Ghospell, Truth preached by the Saviour of the world, and so of the rest.

3. The third is to deuide the Masse into certayne

parcels, and behold a very confiderable manner.

Represent to your selfe five great things in the mystery of the Masse from whence you ought to draw so
many fruits. These five things are, Representation,
Prayse, Sacrifice, Instruction, Nourishment. Representation; Because the Masse is a perfect Image of the life and
passion of our Sauiour, and therefore the first fruit, you
ought to gather from thence, is, daily to imprint more
lively in your hart the actions, and passions of the sonne
of God, to conforme your selfe thereunto; Radicati, & Colos accurate in ipso.

Prayse; So many wordes, as are in the Masse do ayme to this purpose, to give prayse to God, for this inestable Mistery of our redemption; and to conforme your selfe to this action, you ought to bend all the endeauour of your hart to prayse God, whether it be by vocall, or

mentall prayer.

Sacrifice; It is a most singular act of Religion, by which we reuerence, and adore God, for the infinite glory of his sourraigne Being. And the Masse is a true sacrifice by eminency, where the life & bloud of beastes is not offered, but the life of a Sauiour, which is more worth then the life of all angels, and men. Cedrenus recounteth, that the Emperor Instinian caused an Aultar

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Codren. in to be made in the Church of S. Sophia, where he vied all fortes of metall of pretious stones, of the richest materials which might be chosen, amongst all the magazins of nature, to incorporate all the beautyes of the world in our fole prime worke. And verily this facrifice is the Maister piece of God, in which he hath (as it were) locked vp, all that which is great, or holy in all the mysteries of our Religion. It was the custome daily to proportion the facrifices to the benefits of God: As for the old law, he gaue the fat of the earth, they offred to him the first fruits: But now that he hath graunted to vs the dew of heaven so long expected, his onely Sonne, we must render his Sonne againe, which is done in the facrifice of the masse. And the fruit you should derive from this consideration, is, at the elevation of the Hoast to offer IESVS-CHRIS I to God his Father, by the ministery of the priest, & to offer it first for a supreme, and incomparable honour of the divine Maiefty. Secondly for thanksgiving, for all benefits receyved, and to be receyued. Thirdly to obtayne protection direction, and prosperity in all our works. Add thereto, the tender of all our powers, faculties, functions, actions in the ynion of the merits of I Es vs.

Instruction: Those, who vnderstand the words of the masse, may draw goodly instructions from reading the Epiftle, the Ghospell, the Collects. All in generall teach vs the vertues of respect, and reverence towards the divine Maiesty, seeing this sacrifice is celebrated with so many holy, facred, and profoundly dutifull cerimonies. Of gratitude, fince God being once offred in the bloudy facrifice of the Crosse, will also be daily prefented to God his Father in the title of gratitude : And that ought to awaken in vs the memory of obseruing

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euery benefit of God, with some remarkable act of deuotion; Of charity towards our common Sauiour, and towards our neighbour, since we see a life of God spent

for our redemption, and all faythfull people.

Nourishment; The eye liueth by light & colours; the Bee by dew; the Phenix, by the most thinne, and subtile vapours; and the soule of the faythfull, by the nourishment, which it receiueth in the Blessed Sacrament, which is purely spirituall. This nourishment, is not only deriued from the sacramentall communion, by the reall presence of the body of our Sauiour, but also by the spiritual communion which is made then, when in the sacrifice of the Masse, at the time of the Priest his communicating, the same dispositions, apprehensions, and affections are entertayned, as if really, and actually one

approached to receyue.

For this effect it is fit to do three things: first to excite anew in your selfe the acts of selfe-dislike, and contrition for your wretchednesse, and imperfections. The second to take spiritually the Carbuncle of the aultar, not with the pincers of the Seraphim; but with acts of a most liuely Fayth, a most resoluted hope, and a charity most ardent, to open boldly, the mouth of your hart, & pray the Sauiour to enter there, as truely, by the communication of his graces, and fauours, which are the rayes of this sun, as by the reall tender of his body, and bloud, he giveth himselfe to those that communicate. The third to conclude all your actions, with a most harty thankesgiving.

Section XIU. Practise of Meditation.

HE practife of prayer confifteth in Mentall, vocall, and mixt; Mentall is that, which is exercised in the hart; Vocall, which is formed in the mouth; Mixt, participateth of both. Thinke it not to be a new thing, nor seuered from your profession to meditate. It were true, if one would make your brayne serue as a Lymbecke, for subtile, and extrauagant raptures disguised in new wordes, and formes: But when one speaketh of meditation, he aduiseth you to ponder, and ruminate the points, and maximes, which concerne your saluation, with all sweetnesse, that fruit most agreable to your condition, may be derived from thence.

The fayntnesse, weakenesse, Insidelity, ignorance, drynesse, which raigneth in your soules, commeth from no other source, but want of consideration. Take in hand couragiously this worthy exercise, and you shall seele your hart fattened with the vnction of the holy Ghost, and your soule of a desert, become a little paradise of God. Be not affrighted heereat, as if it were a thing impossible for you: vse a little methode, and you shall find nothing more easy, and familiar. What have you so naturall, in vitallisse, as to breath? And what more proper in the intellectuall, then to thinke your soule hath no other operation? Night, and day it is imployed in this exercise. The Sunne casteth his beames, and our soule her thoughts. Gather togeather only those

wandering thoughts, which are scattered among so ma-

Section XIV. Meditation.

ny obiects, into your Center, which is God; imploy one part of the spirit, industry, invention, discourse which you are endowed with, for the mannaging of worldly affayres; Imploy them (Ifay) in the worke of

your faluation, and you shall do wonders.

And to speake that in few wordes, which you may read more at large in the works of fo many worthy men, who have written vpon that subject . First know, what meditation is. Secondly, how it is ordered. Meditation properly is a prayer of the hart, by which we humbly, attentiuely, & affectionately feeke the truth which concernes our faluation, therby to guide vs to the exercise of Christian vertues. That you may meditate well, you must know the causes, degrees, matter, and forme of meditation. The principall cause thereof is God, who infuseth himselfe into our soule, to frame a good thought, as the Sunne doth ypon the earth to produce a flower. It is a goodly thing to have the spirit subtile, & fruitfull. It is to worke without the Sunne (faith Origen) to thinke to do any thing heere, without the grace of the holy Ghoft.

The first degree, which leadeth to good, and serious prayer is a good life, and principally the purity of harr, tranquillity of spirit, delire to make your selfe an inward man . Saint Augustine relateth a faying of Porphi- 19, de Cini ry very remarkable, which he deriveth from the mouth sates, 330 of this perfidious man, as one should pull a pil-fry out of a theeues coffer. Deus omnium pater nullius indiget, sed nobis est bene cum eum adoramus; ipsam vitam precem adeum facientes, per inquisitionem, & imitationem de ipso. God, the Creatour, and Father of this whole vniuerle hath no need of our feruice, but we do well to ferue him, and adore him, making of our life a perpetuall prayer, by a Pp 3

diligent enquiry of his perfections, and imitation of his

vertues .

Obserue then . The first degree of good prayer, is good life . The fecond, as well this Authour hath noted, is, the perquisition, to wit, the search of verityes, done by thought on the thing meditated, which are the fundry confiderations fugg sted to vs by the spirit, in the exercise of meditation. The third, is the affection, which springeth from these considerations: our Vnderstäding is the steele, and our Will the flint-stone : As soone, as they touch one another, we see the sparkes of holy affections fly out . We must bray togeather, the matters of prayer, as Aromatique spices, with the discussion of our ynderstanding before we can extract good odours. The fourth, is the imitation, and fruit of things we meditate on; It is the marke to which our thoughts should ayme, otherwise if one should pretend nothing els, but a vayne buynesse of the mind, it would be to as much purpose to drive sparrowes, and speckled Py-annots away, as to meditate . Good meditation, and good action ought to be entertayned, as two fifters hold one another .

As for the matter of meditation, you must know that all meditations are drawne from three bookes. The first, and most inferior, is the booke of the great world, where one studyeth, to come by knowledge of the creature to the creator. The second, is the booke of the little world, where man studyeth himselfe, his beginning, his end, qualityes, habits, faculties, actions; functions, and the rest. The third, is the booke of the heauenly Father, IESVS-CHRIST our Sauiour, who verily is a gilded booke, limmed with the rayes of the Diunity, imprinted with all the characters of Sanctity, and from thence

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thence an infinity of matter is drawn, as those of Benefitts, of foure Ends, of the life, death, and Passion of Ielus, and of all the other misteryes. You must digest enery one in his tyme, according to the opportunity, tast, and capecity of those, which meditate. Some appropriate meditations to euery day of the weeke, others. make their circuit, according to the moneth, others follow the order of the misteryes, and life of our Saniour, as they are couched in fo many bookes, written of thefe matters .

The practile, and forme of meditation confifteth in fix thinges. The first, to deuide the subject, that one would meditate, into certaine points, according to the ordinance of a director, or helpe of a booke As if one would meditate on the knowledge of ones felfe, to take for the first point, what one is by nature. For the second what he is by finne. For the third, what he may be by

grace.

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other erectures, to prepare the world for hand The second, a litle before the hower appointed for meditation, to call into memory the pointes, which he would meditate on. The third, after you have implored the light and affistance of the Holy Ghost, that he would be pleased to direct this act, to his glory. And that you have framed to your selfe a lively thought of the presence of God; and that actually you may meditate, to felest the pointes and articles proposed, sweetly, attentiuely, affectionately; and not to want matter for every point, it is good to weigh the causes, the effects, the tenents, and vemost limits, of the mystery we medicate with my bagges; I'd make your lace. nogy-

As in the first point, Of the knowledge of your selfe, What is man according to nature? A reasonable creature, intelligent, capable of the knowledge of God

Who

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304 Who made it? God himselfe; He would that his divine hands (fayth S. Bafill) should serue him as a womber What are the essentiall partes thereof? A soule, a body, an vnderstanding, a memory, a will . What are the accidentall? A generall masse of so many litle parcells, as haue theyr names, and entertainements. O the braue hand, which hath composed such a Maister-piece! where hathit beene made? In the earth, and not in heaven, to teach him Humility. And to what end made? To prayle God, and serue him, & to saue himselfe, in prayling, and feruing him. Who hath contributed to his creation? God. Hath he vsed angels? No; He would attribute the honour of such a worke to himselfe. And how hath he made it? He was not content with one fingle word, as in the creation of the world, but he hath put his hand thereto, to shew it was a more supreme effect of his power. And when hath he made him? After other creatures, to prepare the world for him, as a cradle, as a Temple, as a hall to banquet in, and such like things. You see these circumstances, who, what, where what help, wherefore, when, and how, in every subiect, of what kind soeuer, will lead you along:

The second manner, to dilate your selfe, when you meditate History, is, to represent the divers persons, with theyr words, actions, and passions. As in the mistery of the Resurrection: The soldiers shivering for feare: The person of our Sauiour, all enlightned with splendor faying; Courage, I have overcome, all power is giuen to me in heaven, and earth; I come to wipe away your teares, with my fingers; To make your faces bright thining; To put you into possession of an eternal felicity, and fuch like things. On the other fide, Magdalen, who feeketh her maister, and not content to behold

the Angels, speaketh these words, which Origen prompteth her Onerofi sunt mihi omnes consolatores, quero creatorem, of ideo mihi granis est ad videndum omnis creatura, Ego non quero angelos, sed cum qui fecit me of angelos. All these goodly Comforters are burdensome to me, I seeke the Creator, and therefore I cannot see any creature without anxiety. I seeke not angels, but him, who hath made both me, and angels.

The third: to represent things to your selfe by certaine images, figures, and similitudes: as Hermai cited in the Bibliotheque of the Fathers, who meditating on the ioy of world'lings imagined to himselfe a delicious meaddow, enameled all ouer with flowers, where certayne fat and plumpe sheep browzed the grasse, & skipped with many iumpes in the delights thereof: And in an instant this meaddow was chaunged into a vast playne, dry, leane, parched, and barren, and the same sheepe appeared staruen, scabby, and full of botches, a rude surly shepheard driving them to feed among thornes, and brambles. Afterward he applyed all that, to the voluptuous, and made to himselfe a persect representation of theyr life, to auoyd theyr vnhappinesse.

The fourth: to extend your selfe, by comparing of one thing to another, as did S. Grezory Nazianzen, meditating vpon the Loue of God. Tell me considently. O my soule what thou desirest, for I will please thee. Thou wouldst perhaps have Gyges his enchaunted Ring, to gayne a Kingdome. Thou wouldest have all that, which is in thy hand changed into gold; The desyre of the fabulous Mydas. Thou wouldest court Pallaces stuffed with gold; & silver, rich possessions, curiosityes, boundlesse honours? (Poore distracted man) Dost thou not see thy God is all that, and aboue all that, and in comparably

The fifth: to make sometimes a dialogue, God, and

rably more then that? Thy God, is the true riches, the true glory, the true repose, without him all thy bleffings would be curses; and with him all thy afflictions may

be turned into felicityes .

the intellectuall creatures, sensible, and insensible enterchangeably speaking, as did S. Augustine meditating Aug. foli- vpon the perfections of God. Circuibam omnia quarens te, & propter omnia derelinquens me. Interrogani terram , fieffet Deus, & dixit mihi quod non. He went wheeling round about the world, and asked, in heaven, in earth, sea, and depths, addressing himselfe to every one in particular; Are you God? and these creatures answered, No: Those haue lyed, who deifyed vs. And after he had runne all ouer the world, he entreth into himselfe, and sayth to himselfe. Tu quis es, unde hoc tale animal? Domine, Deus meus, unde nisi à te? Who art thou? From whence commeth this creature (my Lord, and my God) but from you? by these ladder-steps, he mounteth to the knowledge of his Creator, & plungeth himselfe in the Abystes.

The fixt : to make sometimes a gradation ascending from degree to degree, as in meditating these words of S. Iohn: Sic Deus dilexit mundum, vt filium suum vnigenitum daret. If God should only appoint a bird to bring the newes of thy faluation, would it not feeme to thee to descrue many thankes? But what if a reasonable creature? what if a man endowed with all manner of excellencyes? what if an angell? what if an archangell? A Cherubim, a Seraphim? what if all the angels, & all the Bleffed spirits? But all of them in comparison of his fonne, are but as a litle drop of water, to the vast Ocean. And he hath given thee his fonne. O prodige! Oh fuperabundance of Loue!

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log. 31.

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The seauenth, easy, and fruitfull; is to ponder that which you meditate on, with application to your felfe, attentively confidering the actions, and words of our Saujour, to forme ours. To examine carefully your deportments, and see how oftentimes they wander from this rule of perfection, to repeale them, to square them, to levell them as much as you can, according to the modell which is fet before your eyes .

After the discussion of every point, the lights follow in the fourth place, which are maximes, and conclusions, drawne from the discourse we have made. As if we have meditated vpon the knowledge of our felues, to deriue from thence this fruit: That we have nothing of our selues, but Ignorance, Weaknesse, Vanity, mifery. That we are wholy God's. That it is a facriledge to live for our selfe. That we cannot have a worse mai-

fter, then our owne liberty, and scope, and such like things .

In the fift place, come the affections, which are flaming excelles of the will transported to pursue, and imbrace, that good it hath knowne; as when Saint Augustine having meditated vpon the knowledge of God, folilog. 31. darted lightning in these words: Sero te amaui pulchritudo tam antiqua, & tam noua ; serò te amani, & tu intus eras, & ego foris, & ibi te quarebam, & in ista formosa qua fecisti, ego deformis irruebam. Alas, I haue begun very late to loue thee, a beauty euer auncient, a beauty euer new; It is too late to begin . You were within, and I fought for you without, & I have cast my selfe with such violence vpon these created beautyes, without knowledge of the creatour, to defile and deforme my selfe dayly more, & more. To this, it much anayleth to have by hart many verficles of the most patheticall Pfalmes, which serue as Qq2 Iacu-

iaculatory Prayers, and (as it were) enflamed arrowes,

to ayme directly at the proposed marke.

For conclusions, you have Colloquyes, which are reuerent, and amorous discourses with God, by which we aske of him to fly the euill, or follow the good discouered in the meditation . And of all that which I fay, Difcuffion, Light, Affection, a Colloquy may be made to euery point, but more particularly at the end of the prayer. And note in enery prayer, especially in Colloquyes, you must make actes of the Prayle of God; in adoring him with all the heavenly Hoft, and highly advancing his greatnesse, and excellencies of Thankel-giuing, in thanking him for all benefits in general, but particularly for those, most eminent in the subject we meditate. Of petition, in asking some grace, or fauour. Of obsecration, in begging it by the force of holy things, and agreable to the divine Maiesty. Of oblation, in offering your foule, body, works, words, affections, and intentions; afterwards shutting all vp with the Pater Noster.

Behold briefly the practife of meditation. If you yet desire one more playne, more facile, and greatly prositable, often practife this same. As the true meditation of a good man, is (according to the Prophet) the law of God, and the knowledge of ones selfe, meditate the summary of your beliefe; As sometyme the Creed of the Apostles, sometyme the Pater Noster, sometime the comandements of God, sometyme the deadly sinnes, sometyme vpon the Powers of your soule, and sometyme your sue natural senses. The manner shall be thus. After you have choosen a place, and tyme proper, and a little sounded the retrayte in your hart to temporall af-

fayres :

First, inuoke the grace of God, to obtayne light, and know-

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them.

knowledge vpon the subiect you are to meditate . Secondly, if it be the Creed, runne ouer every article briefly one after another, confidering three things, What you ought to believe of this article, What you ought to hope, What you ought to loue; how you hitherto haue believed it hoped it, loved it: how you ought more firmly to belieue it heereafter, to hope it more confidently, to loue it more ardently. If it be the Pater noster, meditate vpon euery petition, what you aske of God, the manner how you aske it, and the disposition you affoard to obtayne it. If the commandements of God; what enery commandment meancth, how you have kept the. and the course you will presently hold the better to obferue them. If the Powers of your foule, and fine Senfes: the great guift of God, which is to have a good vnderflanding, a good will, a happy memory; to have the organs of eyes, eares, and all the fenfes well disposed for their seuerall functions. How you have hitherto imployed all these endowments, and how you will vie them in time to come. Thirdly you shall make oblation of all that you are, to God, and shall conclude with the Pater noster, and Aue Maria.

Another manner very sweet, for those who are much affected to holy Scripture is mixed prayer, consisting in three thinges. The first, to make prayer to obtain of God, grace, and direction in this action, as bath beene sayd aboue. The second to take the words of holy Scripture, as a Plalme, a text of S. Iohn, S. Paul, and such like thinges; to pronounce it affectionately, pondering, & ruminating the signification of ech word, and retting thereon with sweetnesse, while our spirit surnishes with variety of considerations. The third, to make some resolution upon all these good considerations to practise.

them in such, and such actions of vertue. Lastly to end the meditation with some vocall Prayer.

Section XV. Practise of Vocall Prayer, Spiritual Lesson, and the VVord of God.

three things: To observe whome we should pray vnto; what we ought to pray for; and how to pray. For the first, we know, what the Church teacheth vs, how after the Maiesty of the most Blessed Trinity, incomparably rayled about all creatures, we pray to the Angels, and Saintes, who are (as it were) the rayes of this great, and incomprehensible Sunne, vpon whome all glory research.

Aboue all creatures we reuerence the most holy Mother of God, who hath beene as a burning Mirrour, in the which all the beames of Diuinity are vnited. Origen calleth her, The treasure of the Trinity: Methodius, The liuing Aultar: Saint Ignatius, a Celestiall Prodigy: Saint Cyrill, the foundresse of the Church: Saint Fulgentius, the Repayrer of mankind: Proclus of Cyzique, The Paradise of the second Adam, The shop of the great vnion of two Natures: S. Bernard, The sirmament aboue all Firmaments: Andrew of Crete, The Image of the first Architype, and the Epitome of the incomprehensible Excellencyes of God.

All that may be fayd, redoundeth to the glory of the workeman, who hath made her; & advanced her with

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fo many preeminencyes; yea even that affoardeth vs a fingular confidence in her protection . The deuotion towardes this common Aduocate of mankind, is fo fweet: fo fensible, fo full of consolation, that a man had need to have no foule, not to rellish it. By confequence we honour, those Angelicall Spirits, who ennamell heaven with their beauty, and fhine as burning Lampes before the Aultar, of this great God of Hosts. We have a particular obligation to our holy Angell Guardian, whome God hath deputed, for our conservation, as a Celestiall. Centinell, that perpetually watcheth for vs. We behold in heaven with the eyes of Fayth, an infinity of chosen. Soules, who read our necessityes in the bosome of God. written with the pen of his Will, and enlightned with the rayes of their proper glory, who apply this knowledge to their beatifyed vnderstanding . Behold the obiects of our deuotion.

As concerning that which we ought to pray, and beg for, our great Mayster hath abridged it for vs in our Lords prayer, a true Epitome of the celestiall wisdome; as if one would comprehend all this great vniuerse in the round circuit of a Ring. From thence it is, that all prayers are derived, as all waters flow from the Ocean. From the vnion of this excellent prayer, with the Angelicall salutation, the Rosary is composed; a prayer as singular, as familiar to the whole world, whether it be simply recited, or whether one proceed therein by the way of meditation vpon the misteryes, as many pious, and devout bookes do teach.

We have besides this, the Psalter of the Kingly Propher, which operateth that in the Church the Sunne doth in heaven; it illuminateth, heateth, & makes fruitfull all the good desires, and deuotions of Christianity.

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consequently there follow so many well digested Offices, so many Collects, Litanyes, Prayers collected from holy Scripture, and Fathers; you have a plentyfull treasury of them compyled by Henry Kispennigius, able to satisfy the most curious deuotions.

But all lyeth not in multitude . The Breuiaryes ... Houres, and Manualls of denotion fay inough: Those which have obligation of laying some office, ought ferioully to thinke of the discharge of their consciences vpon this point. But you which haue it not, it is reason with the aduife of your spirituall Father, you taske your felfe vpon some dayly exercise, seasoned with some variety, that every day you may repeate it with exact diligence: and moreouer that you have many laculatory prayers, drawne from the plalmes, or other bookes, for all manner of necessityes, as well spirituall, as temporall, and a list of the persons, as well living, as dead, for whome you are to pray. When you have the matter digefted, it remayneth your felfe add forme thereunto, a ferious attention, a profound reuerence, a feruent loue: you must imagine with your selfe, that with those holy old men of the Apocalyps, you stand before the throne of God, with a Viall, or Cup in the one hand, (which is your hart) replenished with facred thoughts, as with odoriferous Balme: and a Harpe in the other, which is the collectio of so many notable prayers. Serue your selfe well with this celestiall Harpe. Do not, as one Neanthus, who having enherited Orpheus his Harpe, thought to do wonders, and played foill, that doggs affrighted with his virtuneably skreaking noyle, tore him in pieces It is inough you have so many holy prayers, which found like the string of Gods harpe, configned to you by lefus Christ himselfe, and so many holy

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Section XV. [Vocall prayer.

personages: you must vie them well, for feare you find not your punishment, even in the Sacrifice of propitiation. Take heed you facrifice not (as S. Gregory saith) the Calfe without Flowre, which is, to make prayer with

lipps, without application of hart.

Fower things will greatly serve you to refift distrations, and drynesse, that arise in prayer. The first, before prayer, and in the time of prayer to frame to your selfe a lively, and strong Idea of the presence of God; And when any distraction happeneth vnto you, recall your thoughts into theyr Center, in often renewing your intentions, in the beginning of every part of prayer.

The fecond, not being charged with any office, by obligation, make few vocall prayers, and stay upon every word the space of a breathing fir, in the meane time pondering both upon the word which you pronounce, and the person to whom you speake, and on your owne basenesse, and unworthinesse. This manner is very soue-

raigne, and auayleable to pray well!

The third, to follow the counfell of Cassiodorus, to take this vocall prayer, which you rehearse, as if it were particularly made for you, or that it had euen the same sprouting buds originally in your hart. So ought you to connaturalize it, and punctually espouse all the affections, which the author of this prayer had, when the Holy Ghost dictated it to him. You must reivyce, bewayle, hate, and loue your Dauid's harpe, as by a certaine divine inspiration.

The fourth, to aske often of God the guift of prayer, to offer him all your prayers in vnion with those of our Sauiour, and chastice your neglects by some voluntary satisfaction. To water, and moysten your prayers, and

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retayne them in full vigour, it is needfull, that as you speake to God in the excercise of prayer, he speake to you in bookes, and by the mouth of preachers. Wherefore, make a resolution to imploy daily some part of your time in the reading of some deuout booke, as well that, which contayneth precepts, as examples. Go not (as it were) boot-haling, with an vasteddy curiosity, which swalloweth all, and ever remayneth hungry: But fixe, with your thoughts, and affections vpon that which you read, in such fort, that you may be imbued, and coloured with a firme tineture. Good bookes are as the caue of Sybilla. Cassius Longinus sayth, the inhabitants of that caue, tooke a certayne rapture of prophesy; and in often reuoluing the writings of Saints, the

spirit of Saintes is acquired .

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And as for Sermons, take heed of that Canker of worldly spirits, who heare preachers, as Athenian Orators, or as one would a curious Lute-player, or a Comedy in the Burgundian Hostery. If he who preacheth to you, have no other intention, but to please you, and you no other purpose, but to sooth your owne curiosity, he hath wearyed his lungs, and you in the meane space, haue had theirch in your eares; the time will come, when he shall have the worme in his hart to gnaw him, and you the tingling in your eares, for your punishment. The feller, and the buyer, shall be payd with the coyne of reprobation. Who speaketh not, and who heareth not, to do, and become better, abuseth a word, figned out with the bloud of Jefus-Chrift, the losse whereof, is most daungerous, and the account inestimable.

Section XVI. Of the second Combat of the spiritual man, against Weakenes.

LL that , which I have very largely difcourfed on before, ferues to diffipate the darknesse of ignorance, and to replenish a foule, with the knowledge of God, with good Maximes, good defyres, & good purpofes: & doubtleffe nothing would be found more easy, & familiar, then to do well, were it not temptations come athwart vs, which are the Remora's (as it were) & hindrances of the foule. And therefore it is necessary to frame to your selfe an undaunted courage, high, and resolute, to refift with inuincible hand, and ftrike at an infinite number of obstacles, which present themselves in all manner of occafions, and which bring vpon our foules accesses of fire, and ice ; of fire of concupifcence ; of ice of pufillanimity, to forme in the end, an absolute inhability to Vertue.

This inhability is vanguished by the grace of God, and vertue of Fortitude, which warranteth courage to vndertake, and strenghnethit to beare, what reason dictateth. And allthough to vndertake, seeme a thing very glorious, it is notwithstanding the hardest taske to endure a temptatio, to oppose it with vnmooned foote, to wrastle with it, to trample on it, and in the end by vertue, to erect Tropheys ouer it.

S. Thomas very judiciously yieldeth the reasons. 1. 3. Thomas Because he, who is affaulted, seemeth euer in worse state, then he that affaulteth: For encountring, he all-Sumaw

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wayes presupposeth himselfe to be stronger. Now, it appeareth, he, who vndergoeth some braue action of courage, is the affaylant, & he who withstandeth a temptation is opposed, and sometimes shaken without thinking therof; which is farre more troublefome, and hard, and therefore draweth after it much more resolution, in case a good, and able relistance be thereunto made. 2. The affailant beholdeth the perill, as future, and he who is tempted feeth the temptation euen almost within his gates, in his hart, in his bowels. 3. The affailant, often dischargeth his pistoll, like a Harquebufyer, before he have leafure to know the daunger, and readily retyreth. The other, who furfereth, burneth as with a gentle fire, and in the meane time, if he be patient, he long time stayeth with a reposed rest, yet not striking at all, which is a thing worthy of an eternall crowne. The Alexanders, the Cafars, who flew like Eagles to the conquest of worlds, oftentimes yielded themselves to the least temptation; theyr strengh was disgusted, not reall.

Section XVII. The Armes against. Temptation, conteined in tyvelue Maximes.

HE meanes to refift temptations, is not to frame to your selfe a spiritual leprosy, which feeleth nothing; It is hard to obtayne it, so sensible Selfe-loue is, and when one hathit; he rather is a stone, then a man. It is not to drive away one Temptation with another, & to do one mischiefe to be freed of another; for to pursue such courses, is like washing

Section XVII. Maximes against Teptation. 317 washing ones selfe with inke . It is not to hide one from all kind of incounters, and neuer to do well, for feare to have occasion of a combat agaynstill; but to relift it couragiously, in that fort, as I will shew .

That great forementioned man Iohn Picus Mirandula, hath colleded twelve notable Maximes, the pracise wherof is most profitable, to enable your telfe in

spirituall combat agaynst impotency.

1. Maxime. That you must be tempted, on what fide focuer it happen, In boc positi sumw. It is our profession, our trade, our continuall exercise. The Egle coplay- 1. Thef. 3. neth not of her wings, nor the nightingale of her long, nor peacocke of her tayle, because it is by kind; & it is as naturall for man to be tempted, as for a bird to fly, to fing, to cherish her feathers. If you for sake the way of spirituall life, fearing to be tempted, and turne head towardes worldly contentments, hold it for an infallible verity, you therein shall be much more engaged; and which is worse, without comfort, honour, merit, or recompence; you shall leave a paper- Crosse, which if you knew well how to mannage, would loade you, as feathers do the bird; you would for fake it (fay I) to take another hard, vneafy, and bloudy, which would inuest you in the confraternity of the bad Theefe.

That great Prelate of France, Sydonius Apollinaris, relateth that a certayne man, called Maximus, being arrived at the height of honour by vnlawfull, and indirect wayes, much grieued from the first day, and breathing out a great figh, spake these words: Falicem to Da- Sydon Ac mocles, qui non uno longius prandio, regni necessitatem tolera- poli la ... uisti! O Damocles, Iesteeme thee most happy, to haue been a King only the space of a dinnertyme; It is nowa whole day, that I have been so, and can no longer endure it. Rr 2

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2. Remember, that in the affayres of the world, we fight a longer time, we trauel more painefully, we reape more fruitlefly. The end of one toyle is the beginning of another; in paynes taking there is no other hope, but euer to labour; a temporall toyle draweth after it an eter-

nall payne.

3. Is it not a meere folly to belieue a Paradife, an eternall life, a lesus Christ, who made vnto himselse a Ladder of the Crosse to ascend to the throne of his glory: and you in the meane while to be desirous to liue heere with armes acrosse? To see the Mayster open the way of heauen through so many thornes, and the seruant not to be willing to tread but vpon slowers? To see vnder a head all wasted, and worne with sufferings, a delicate member, as one should make to a Colossus of

braffe, feete of flaxe.

Were there no other fruit in temptation, but the conformity which we thereby have with Iefus Chrift, the Soueraygne wisdome, it is to be highly recompensed. A braue Captayne fayd to a foldiar, who dyed with him . Thou, who wouldest have been vnknowne all thy life-tyme, it is no small honour to thee to dye with thy Mayster this day. And who would not hold it for a great glory, to have the Sonne of God for Captayne, for Companion, for Spectatour, for Theater, for Guerdon in all his afflictions, and tribulations? Who would not account it a great dignity, to be dayly crucifyed with him ? To diftend his hands, and armes vpon the Crofle, in withholding them from violences, rapines, ruines, wher with the spirit of lying transporteth vs? To fetter your feete, in hindring them to runne after the vnbridled defires of your hart? To make bitter your tongue, in Subduing the pleasures of your tast? To wound your bo-

Section XVII. [Maximes against Teptation. 319 dy, in beating downe the incitements of flesh, by a holy mortification? To leffen your felfe, by the contempt of honour, according to the example of him, who being able alwayes to walke vpon the wings of Cherubims, would creepe amongst vs, like a little worme of the earth? What a glory were it to fay, what S. Paul faid,

Ego Stigmata Domini Iesu in corpore meo porto?

Not to confide in humane remedyes, when you yndertake to ouercome a temptation; It is not a thing which dependeth meerely vpon vs ; It is necessary God go before, & we thereto contribute our free-will; If he watch not ouer our heads, it wilbe a hard matter for vs to keep Centinell. No creature is so feeble, as he who holdeth himselfe for strong, being only armed with his owne confidence. Multa in homine bona finnt, que non facit homo - Nulla verò facit homo bona, que non Deus prastet , Concil. Ave faciat homo. Many good things are done in ma, which ranficaning man doth not: And man doth not good, which God doth not. Who thinketh to relift temptations without his help, is like him, who hastneth to the warres, and stumbleth at the threshould of his owne doore. And therefore an effectuall meanes in this battell, is to infift much on prayer, especially at the first entrance of a temptation.

6. When you have vanquished a temptation, take very good heed you leave not your ranke, and wholy flacken your courage: as if there were no more enemyes to be opposed . As Distrust is the mother to Safety, so ouer much Security is the hate of Perill . If your enemy fill roame vp, and downe, like a roaning Lyon, become you on the other fide a watchfull Lyon in the Cetinells of the God of Hofts, and take for your deuife, 1fa. 2094

Super Speculam Domini ego sto .

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7. Content not your selfe only , net to be beaten . but affayle your enemy : when Sathan would fet a snare to entrap you, make it an instrument of merit. If he present a good worke to you, which glittereth in the world, thereby to tempt you with pride, make a good worke of it, & leave Vanity, referring all to the greater honour of God.

8. When you are in combat, fight with alacrity, as if you were already certayne of victory. Turne away the eye of your confideration, from what you suffer, & hold it perpetually fixed vpon the reward . A great vnhappinesse, which maketh many to fall headlog in temptation, is, that they have their mindes fo stretched, and bent vpon the thought of payne, they cannot abide to behold the reward which wayteth on them. When the forty Martyrs were in the frozen lake, thirty nine of the looked backe vpon the future Crowne, & one of them vnhappily thought of nothing, but of his punishment. All of them remayned victorious, except this wretched creature, who foyling the glory of his patience, came out of the poole to dye presently after in his Infidelity. Do you not thinke that which comforted our Saujour on the Crosse in that bottomlesse Abysse of calumnyes & dolours, was a mirrour of glory, where he saw all his fufferings in Crowns? Behold the course which is to be held. To stay a little on the present, & rest in a strong apprehension of the future : And euer to have these words of S. Paul in your hart: Momentaneum, & leue tribulationis nostra, eternum gloria pondus operatur in nobis. Fight then with courage, as if it were the last temptation, which should affayle you, and be perswaded that heerein is the iffue of your predestination: when you have overcome it, gouerne your felfe like a man, readily prest to enter

Section XVII. [Maximes against Tiptation. 327: eneer agains into the lists, and make one victory the degree for another.

9. Though you be valiant, Braue not daunger, Tept not temptation, casting your selfe into the occasions thereof through presumption of hart. He that much affecteth hazard, insteed of finding glory therein, shall

trace out his owne Tombe.

10. A foueraigne meanes to conquer Temptations, is feafonably to discouer the countenances of them, to know them well, to confider theyr nature, to fee the strength they have vpon the spirit: It ordinarily hapneth, what the good Epicletus fayth : It is not the thing that troubles vs : It is our fantaly. How many temptations would be vanquished by sleighting them, if one tooke but a litle leasure to laugh at them. We make Elephants of flyes; and of litle Dwarffs, who by stealth pinch vs, we frame Gyants . We resemble young children, who for feare of a vizard hide themselves with teares in theyr Nurses bosomes : but take away the maske, and give them it to handle, and they will make fport with it How many things feeme terrible, and impossible to vs , which we find ridiculous , and easy to . ouercome, if we never so lide touch them with our finger. In temptations of pufillanimity, it is good to reprefent to your selfe these false Gyants, as Dwarifs: But in that of luft, you must not despise any thing, rather lay hold of litle threeds, as if they would become huge cables. Both in the one, and the other there is nothing to be done, but to dash these litle Babylonians against the stones: withstand beginnings, and suffer not our enemyes to fortify themselues, to our disaduantage.

11. The stone of offence, and scandall to many, is that they lively present to they imagination the sweet-

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nesse of sinne, and neuer consider of the pleasure, which is derived from the victory over finne. As foone as man is plunged in the puddle thereof, Behold a blushing Soule, drenched in Penfiuenesse, Melancholy, & Delpayre, to whom a lothfome pleasure, which passeth as a Dreame, furnisheth him from a dreame with a heape of fcornes, forrowes, and confusions: but quite contrary, that foule, which hath relifted, findeth herselfe content, generous, advanced, fatisfyed with holy comforts, which come from the paradile of God. Few men reuolue this thought, which S. Cyprian much recommendeth. Behold why the number of the damned is very great: & yet not with standing doth it not feeme to you very rea -: fonable, that man who a thousand times hath yielded to temptation, once in his life should tast the sweetnesse, which is in victory ouer a temptation, to reloyce for euer ? wo slemble out . Et and O small out sy day

when he suffereth you to be tempted, yea with dishonest thoughts, which to chast Soules are extremely irkesome. Alas, why? If S. Paul that Cherubim scorched with celestial ardours, who hath fixed his score vpon the front of the stars, (if we follow the opinion of S. Ambrose, Theophilast, and Occumenius) hath felt the stings of Concupiscence in a slesh, rapt to the third heaven, thinke you in that you have some good dispositions of well doing, you ought to be freed from warres of nature, which ever keep in humility your soule, a little too indulgent to it selfe?

Section X VIII. Of three temptations which hinder many in the yvay of perfection, to vvit, Shame of UVelldoing, Ouer much affection to some creature, and Pensiuenesse in doing well.

Against the shame of well-doing.

ANY would quickly be in the way of a life truly christian, having soules of an excellent temper, and pious rellishes of God: but they haue but one temptation; who would belieue it? It is the shame of well doing . Their soules are big with good defires, refembling the Eagle's stone, which euer hath another in it, and neuer bringeth it forth. So haue they in theyr harts (according to theyrowne opinion) a good resolution seriously to imbrace denotion. But this alone (what will men fay?) scattereth as many good thoughts, as the hart can conceyue: what practife of remedyes will you have against this pufillanimity (Effeminate soule?) Only consider what you do, and if you be ashamed, it can be of nothing, but of your felfe.

First I aske, who maketh you blush in the service of your spouse? Do you blush at his poucity? At his deformity? at his ignorance? Or tell me, what decay have you observed in him, to imprint a blushing vermillion on your brow? Poore: how can he be fo, fince he maketh all right Deformed how can he be fo, fince he is ori-. hob

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ginall beauty, sowed vpon all creatures of the world? Ignorant: how can he be so, since he is the eternall Wisdome? Tell me then, what have you to be ashamed of? Some will say, that you will seeme to be vertuous, and devout. Do not so, but be so indeed; If you have not cause to blush for heaven, why should you blush at Vertues, which are the daughters of Heaven? Behold what sacriledge you commit: shamefastnesse is made for vice; It is the vayle wherewith nature covereth them, when they endeauour to hide themselves, & you will shadow vertues? Alas! The Martyrs have become red with bloud to preserve devotion, & you blush with shame to betray it. A feverish respect towards some creature, which passeth away in the turning of a hand, hindreth (perhaps) thirty, or fourty yeares of vertue. O misery.

Secondly, what have you so much to excite; & drive you forward in well doing? Thinke you, your selfe to be at this present, the only creature in the world, which tasteth deuotion? A thousand, and a thousand well qualifyed have advanced the standard of piety. If the nuber of bad authorize Wickednesse, why should not so goodly a troupe of honest men, surnish vs with considence inough, to vanquish one impious fantasy, which verily is nothing, nor hath any substance, but what your

remissenesse affoardeth it?

Then tell me in the third place, what is it; you so much feare wholy to give your selfe to denotion? The twinkling of an eye, a filly smile, a breath of wordes, which quickly passeth, and hurteth none. And behold why you for sake God: what is more easy to be overcome then all that? a little silence answereth all. It is not required of you, you should oppose your armes agaynst the violent streame of a torrent. Silence only is demaun-

164. 11.

ded, and to hope well, which are the two easyest things of the world: In silentio, & spe erit fortitudo vestra. Would you put a great affront vpon a babler, who slouteth at your deuotions? Answere him not. All that he sayth, is to humour you, your gibbrish pleaseth him, your silence lasheth him. In the end, he canot say so much, but that you may heare much more. He hath but one mouth, & 1. Reg. 6, you have two eares. Let Michol reuile, and persist you in dauncing before the Arke, your patience will stop all mouths, and in the end purchase all Crownes.

But you feare you cannot perseuere in the way of vertue, and that many chaunges may put some note of inconstancy vpon you. You do well, to seare your selfe, if you so much expect perseuerance from your selfe: But if you looke for it from God, ought not you to have more hope of his goodnesse, then feare from your owne infirmityes? You are not aduised, to make your deuotions eminent by some notable alteration, extraordinary in the exteriour, accompanyed with ceremonious enforcements, insupportable to your condition? No: But to undertake a deuotion sweet, facile, and conforme to common vie, which hath lesse of outward semblance, and more of inward worth; so shall you the better preserve it, and it shall be the more profitable for you.

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Section XIX.

Section XIX. The affection to creatures, and namely the passion of Loue.

FTER shame commen likewise a snare much more dangerous; this is a fastning vpon some Creature of what sort soeuer . Many foules seeme already very generously to shake their wings , to peyze themselves , and soare into the sky, but there is some litle wretched threed, which fettereth their feet One cannot forlake fuch a lodging. another such an Exercise, a third such a Custome, a fourth fuch a Company, which in the meane space diffolueth the course of his good purposes, maketh his hart become childish, and sometymes dull, and stupide to the rellishes of God.

Amongst all the tyes, this is the most powerfull. which proceedeth from the passion of love, and sometymes among persons, who have their soules most pure, and such as are in their owne opinion farre remooned from this mischieuous Passion : yet is it not without perill, if this love should come like some other grosse, and carnall, with an arrow, and torch in hand, one might more easily defend himselfe: But he approacheth with a little sting, subtile, slender, and (as it were) wholy spirituall, that one cannot well perceyue it, in the beginning . It relembleth those little flying wormes, which Phado a. Phedon (peaketh of, that vnperceyueably fting: Adeo tenuis illis, & fallens in periculum vis est, tumor indicat mor-

pud Senec.

sum. When they have fixed their sting, we know not they have stung vs, vntill we see some swelling rise vpon

Section XIX. [To rule Affections.

the skin. So in such petty love-daliances, we see not the wound, nor sting, we know not what we suffer, what we do, what we vndertake, what we desire. One doth not (as it were) know that he loueth: Not with standing the soule is pussed up, and goeth out of it's tedder, and dissolueth it selfe in a sea of disturbances, which are ve-

ry prejudiciall to purity .

It were better to haue (asit were) some kind of Leaprofy, then such a passion: For (that) would infect: but the body, but (this) diueth in the end, even into the bottome of the foule, we aueth his web in the marrow. forrageth ouer all that, which hath vigour in our inward parts, and leaueth meagrenesse, and sterility, and maketh our hart like to those abortions of pearles; which have been blafted with lightning, having infleed of a bright substace, nothing els, but an exteriour filme . What shall one do in this case? It is a very easy matter to giue a preservative, which may keep vs from the blow. but it is very difficult to draw the forenesse from the wound : you need fometyme but the very wind of your hat, to turne away a thunderclap, and that it may not ftrike where it feemeth to be aymed: the thunder maketh his cracks, as remedyleste, as suddayne, & violent. Euen so this Passion in the beginning may be dispelled, with a very little heed, and dexterity, but when passage is made for it into the hart, it rayleth a tempest .

will be told you must have recourse to prayer, to meditation of the crosse, the day of judgment, the invocation of the Blessed Virgin, and Saintes, the frequentation of Sacraments, fasting, the austerityes of pennance, and these are good remedyes. Yet you not with standing will say vnto me, what prayer can one make, when he is engulated

guiphed in a paffion, which perpetually buzzeth in his brayne? Do like Ionas, cry out of the Whales belly, call from the bottome of the Abysse with many iaculatory prayers. But austerities to what vse will they serue? The body is subdued, it is true; but yet passion remayneth still in the bottome of the soule. It naught importeth, the weaknesse of sessions, which are inherent in the sless All that you will say is likewise feasible, prouided I be not thereby separated from the company of such a one; And behold the inconuenience, you will perpetually put oyle into the slame, and not have it burne.

desire, though you make shew of desiring health. All that which cherisheth the malady is the presence of the object. Our passions ressemble Eccho's: Do you not see, that Ecchos, the further you go from them, the lesse repercussion there is, they lessening, and loosing themselues in the ayre. This affection that speaketh so lowd by resection of the countenance, which you daily behold with so much contentment, will quickly wither by a litle absence. But one day (alone) of separation is an age to you; suffer this age, and the time will come, it

shall not last an hower with you.

2. Verily, all well considered, the play is not worth the candle. Must you institute so many paines upon your bodies, so many torments on your mind, loose so much time, make so many ill tongues talke, to please (I know not what) petty, wicked, & soundred desire, which one knoweth not what it is, nor to what it tendeth?

3. If you knew, what you desired, you would be ashamed of your selfe, you would have cause to be amazed, how so noble a spirit should suffer it selfe to be

transpor-

Section XIX. [To rule affection.

transported with such follyes. The notable Reymond Lullius, who passionately was enamoured of a Lady wise, & honest, when purposely to cure his frenzy, she shewed him one of her breafts eaten, and gnawne through with a Canker, and extremely hideous to behold : Stay simple man, behold what you loued; he at that instant comming to himselfe sayd : Alas was it for this I lost so many good houres, that I burned, became entraunced, that I passed through fire, and water? All louers would fay the like, were the scarfe taken from their eyes .

It well appeareth, you want some great affront, some reall paynes, some serious imployment. It is the superfluous excesse of idlenesse, which dissolueth your hart in these esteminacyes. You were better have some mischieuous processe agaynst you, then all these trisling entertaynments. Frame some good imployment, to free your felfe from a bad. Remember that which was fayd. Viuere non licet, & fornicari licebit? When one hath no

leasure to liue, he hath no leysure to loue.

Represent to your selfe, that a thousand vndaun- Hieron, ed ted courages, for that they have twice or thrice refifted Ruflicum. passion constantly, have found themselves free, at liberty, in peace, & tranquallity of spirit, wholy admirable, and you for want of a little resolution daily tumble, and inuolue your selfe in your fetters. Make a little resistance, cast away (I pray) all these little Vrchins which afflict you: Is an absence so troublesome, that to auoyd it, you must torture your body, vilify your spirit, and yield your reputation vp, as a prey to flaunder? You shal no sooner, put the wedge into the blocke, but it shall be done, you shall have a soule victoriously elevated over 3. Reg. 101 passion, which shall reioyce amidst the Tropheys thereof.

T. Z. No. T. A.

Section XX. Agaynst Sadnesse.

AVE you neuer represented to your selfe the poore Elias lying vnder the luniper-tree, oppressed with melancholy, and faying to God with an affectionate hart : My good, it is inough; Take my foule I am no better, then my forefathers? This Passion often happeneth in persons, who are entred into the lift of a life more perfect. Anxiety croffeth them, fadnesse gnaweth them, melancholy afflifteth them , and Sathan (willing euer , to fish in a troubled water) serues himselfe with this disturbance of mind, to make them returne backe agayne into the falle pleasures of the world. What remedy, what practife shall we confront this mischiefe withall? Let vs vse Danids Harpe, to charme this daungerous Diuell of Saul. You are fad (fay you;) it much concerneth you to found your hart, that you may know, from whence this penfineness proceedeth, and apply fit remedy thereunto.

Sometyme Sadnesse commeth from an indiscreet zeale, when one will of his owne accord vndertake austerityes, neyther confented to, nor ordered by counsayle. He cannot find good successe, yet is ashamed to go backe-againe, which is the cause he is tormented, between the hammer, and the anuile. Sometime it proceedeth from a great immortification of passion, which at the entrance into a spirituall life, feeling that one beginneth to picke quarrells to them, do put themselues into the field assaying, turmoyling, & searing the mind; as it is sayd, a little fish, called the waspe of the sea, in the

dog-

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dogge-dayes stingeth, & disquiereth the repose of other

It is perhaps (as yet) in your foule, neyther day, nor night, winter, nor summer, nor cold, nor hoat, but good, and euill struggle who shall get the vpper hand, and this warre troubleth you? Sometime it proceedeth from a great tendernesse of hart, and a passionate loue of one's selfe. It seemeth to a little girle, who weepeth in the nooke of a chamber, that the whole world is interessed in her sorrow, and that every body should be moane her. Nothing is like to her vnhappinesse, her burthens are of lead, and all others light as feathers; if you weepe not with her, she becommeth the more melancholy, and if you do sorow with her, she taketh a higher Tone to deplore her grievances. There is many times much nicenesse in our Sorowes, and oftimes our teares, are nothing els, but meere sopperyes.

From this Selfe-Loue proceedeth Vanity, and Complacence, which ferueth vs well with wormewood, to feason our morsels withall. The man which is ouer much pleased with himselfe, necessarily displeaseth many, and to gayne too great a frend within himselfe, he purchaseth sundry enemyes without himselfe. All things cannot happen to his wish, and, as good successes inebriate him with contentments, euill torture, and

immoderately contriftate him.

Briefly, bad melancholy often ariseth from a icalous, and emious eye. The good hap of another, is a straw in his eye, which ever will trouble him, if Charity bring not her helping hand. Behold heere a lamentable mischiefe. All the perfections of another, are ours, when we love them in another, and when we hate them, they are thornes in our eyes, which extremely torment vs.

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Haue we not payne inough within our selues, but we must plant crosses in the prosperity of others? Parum alicui est, si ipse sit falix, niss alter fuerit infalix. Sound your hart, and see if your sadnesse proceed from one of these sine sources, or from many of them together. Take away the cause, by the fauor of Gods grace, by the helpe of endeauour, courage & resolution, you then shall have the effect, and enion a peaceable soule, like heaven smiling

in a bright serenity.

My fadnesse (say you) commeth not from this occasion. Would to God it were so; you were allready very happy, if all that I have sayd, were not of force to make you sad. From whence commeth it then? From the accidents which befall me on every part, and if nothing happen to me, I am vnquiet with my owne selfe. If you thinke to live wholy without sadnesse, you must frame a new world for your selfe. Sadnesse is a bitter plant, which groweth in your garden; you must know at one time, or another, what tast it hath. To thinke wholy to free your selfe, is to make your selfe a King in the Cards, and onely to brave it in Paper, like the auncient Philosophers, who had their hands, shorter then their tongues.

Our Sauiour was contristated in that dolorous garden, watered with bloudy sweats, to teach vs, the perfection of a Christian, is nor, in not being sensible of sorow, but to moderate the same thresolution. The best remedy is that which IESVS-CHRIST hath shewed to vs, to wit, prayer. It is a wonderfull contentment to speake to God, and to tell him your afflictions. Behold you not in a garden-bed, how those poore Tulipans are shut vp with melancholy vnder the shady coldnesse of the night: and you might say the Sun within his rayes.

beareth

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beareth the key to open them: For as soone as he rifeth. and courteth them a litle, with that eye which exhilarateth totall nature, behold they vnloofe theselues, dilate themselues, and witnesse theyr ioy for the arrivall of this Planet. The like happeneth to your hart, it sometimes long remayneth benummed, and frozen, for want of having recourse to prayer. Learne a little to talke with God by iaculatory prayers. Learne to complayne your selfe to God, and to seeke the remedyes of your wounds in his mercyes, and you will find a great lightning, and alacrity.

The second, to have a spirituall Father, or a discreet, and faythfull friend to whome one may vnburthen his conscience with all confidence, & security . The cloud, how darke, or surcharged soeuer it be, in that proportion it emptyeth it felfe, cleareth at hand the hart, vnburdening his calamityes in the eare of another, be-

commeth more bright, and luftrous.

Thirdly, some spirituall Fathers aduise Discipline, to Suppresse interiour sadnesse, by exteriour forrow : But this remedy is not for all forts of men . Saint Hierome , is Hieron. ad a better Philitian, who ordayneth for certayne melan- Ruflicum. choly men, rather to vie the fomentations of Hippocrates, then to afflict their bodyes, & distill their braynes in other practises: Hippocratis magis fomentis, quam nostris monitis indigent : you must take very good heed, you make not your selfe a Timon, and hate men, and life, entertayning your selfe in Hypocondriaque humours, which throw a mind into the gulfe of difturbance. God: will, we take moderate pleasure in creatures, which he hath made for our content, and ease, that we may enioy them in tyme, and place, every one according to his condition, profession, and rule of wisdome . Syne fine Tt 3 fayth

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fayth, the Creatour hath given the feeling of pleasure to sense, to serve as an arrest to the soule, & to hold it in good quarter with the body, ***ein** \$\frac{1}{2} \text{ for the saint Thomas}\$, among the remedyes of Sadnesse, nameth Bathing: Somnus, & balnea dolorem mitigant. The Scripture it selfe counsayleth vs to give wine, and other fitting draughts for them to drinke, who have their harts oppressed with bitternesse: Date siceram marentibus, & vinum eis, qui amaro sunt animo. If one thinke to make a great sacrifice to God, resting perpetually stretched, & involved in a pensive austerity of spirit, as being desirous to avoyd all pleasures of life, he deceyveth himselfe. It hath happened, that many running in their owne opinion to paradise by this path, according to peculiar fancy, have found themselves on the borders of hell.

Fourthly, to remember our life is a musicke-booke, seldome shall you find there many white notes togeather in the same line: Blacke are mixed among them, & all make an excellent harmony. God giveth vs a Lesson in a little booke, which hath but two pages, the one is called Cosolation, the other Desolation: It is fit for ech of them to take his turne. In the day of adversity, thinke of prosperity: In the day of prosperity, remember your selfe of adversity. That great prelate of Cyrenum hath said, that the divine providence hath mingled our life, as one would do wine and water in a Cup, some drinke the purest, some most compound, but all tast a commixtion.

Fiftly, if you exactly compare one condition, to that of an infinite number of milerable creatures, who grone in fo many tedious, & dilastrous torments, you would find your fardell were but a dew; but we have a certaine malignity of spirit, which ever lookes backe on the good

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Section XX. [Alacrity of mind.

it hath not to enny it, and neuer confiders the euill, from whence it is freed, to render thankes to God . Behold. some are in the bottome of a dungeon in fetters, others are bowed in paynefull labours from the rifing to the fetting Sunne, to get their bread. Some have the megrim in their head, the goute in their feet & hands, the stone in their kidneyes. Others are ouerwhelmed with bufynelle, losse, misfortunes, straunge, and portentous accidents, yet cary it out with courage. Your hart is nipped with a little sadnesse, & behold you despayre; what effeminacy of spirit is this? It is fayd, that Hares feeing themselues pursued on every side, had one day resolved to drowne themselves, but comming to the brinke of a river, and beholding frighted froggs, who cast themfelues at all aduenture into the water, to fly: Courage (fayd they) we are not yet the most miserable creatures of the world, behold those who are more fearefull then we. Ah how often should we say the same, if we saw the miferyes of others!

Sixtly, Is it not a goodly thing to behold a man, who (speaking probably) is in the fauour of God, who is heere nourished with Sacraments, with flesh, & bloud, with the word of his mayster, who liueth among so many helpes, and comforts spirituall, and temporall, who expecteth a resurrection, a Paradise, a life eternally happy, and happily eternall, in so beautyfull a Society of Saints; to frame pensionenesse, and scruples to himfelse of his owne head, to afflict himselfe like a Pagan, or

a damned foule, that hath no further hope?

It is related, that God one day to give an antipast of beatitude to a holy man turmoyled with fundry cogitations, caused an vnknowne little bird to chaunt in his eare, in so melodious a manner, that instantly this troubled

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bled spirit, became cleane, and pure, and held him raph many yeares, in the most tastfull delicacyes may be imagined. O, if you often had strong imaginations of Paradise, how your melancholy would melt, and dissolve.

as fnow before the Sunne-beames ...

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Seauenthly, sing spiritual Canticles, labour, employ your spirit without anxiety, and if needs you will weep, bemoane your imperfections, bewayle the misery of the poore; sorrow for your curiosity, lament the passion of your spouse, grieue, and sigh at your impatience, after this glory of paradise, weep ouer the deluge on the earth, looke backe like a chast doue, on the Arke of your good Father Noë, the Father of repose, and consolation; then will I say of such teares with S. Ambrose: Ipsa dulces lachryma sunt ipsi steus incundi, quibus restinguitur ardor animi, & quasi relaxatus enaporat assetus. O the delicious teares, O the pleasing complaints, which extinguish the feruours of our mind, and make our affections sweetly to enaporate.

Section XXI. The third Combat of the fpiritual man, agaynst Impurity.

Iont. 1. 2.

L L Impurity of life, ariseth from three sources (wherof S. Iohn speaketh,) Concupiscence of the eyes, Pride of life. Let vs now see, the pra-

ctife of vertues, which resist these three sorts of impurity. Agaynst Concupiscence of the sless, Temperance, Chastity, Modesty do wage warre. Agaynst the concupiscence

Section XXII. Chastity.

piscence of eyes, to wit, the vnbridled defires of temporall bleffings ; Pouerty , Iustice, Charity , Mercy , Gratude . Agaynft pride of life, Humility, Obedience, Magnanimity, Patience, Clemency.

Section XXII. Practife of Chastity.

HASTITY, is a vertue, which represseth the impure lufts of the flesh: A celestial vertue an Angelicall vertue, which maketh heauen & Angells descend vpon the earth, and in this Kingdome of mortallity, planteth the Image, and tytles of Immortality. Clemens Alexandrinus maketh menti. Clem. 1. 62 on of certaine enchaunted mountaynes, in the entrance from . whereof was heard a noyle, as of people preparing themselues for battell; A little further, the encounter & conflict; and on the top, fonges, and trjumph. Behold (as it were) the condition of three forts of Chastity: with some it beginnerh with labour, and incertainty; there is at the first , noyse, and resistance agaynst lust, but the euent therof is not knowne. With others it is become more manly, as being already practifed in combatts. With others it triumpheth, after a long habit, yet notwithstanding whilest heere on earth it abideth, it is neuer absolutely secured. The acts thereof are.

To renounce all vnlawfull voluptuousnesse of the flesh .

2. To abstayne from carnall acts, not onely those, which are vnlawfull, but sometime those, that are permitted among maryed folke vpon iust occasion, or for some certaine time, which is very ordinary; or perpe-

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tually, which is singular, and remarkable in the lives of Some Saints. So Martianus lived with his wife Pulcheria. and Henry the Emperour, with the Emperesse Chunegundis.

To represse all the desires, and concupiscences of the flesh, & if one have feeling therof, not to give con-

fent thereunto.

4. Neuer to stay at all vpon thoughts, and imaginations of things dishonest: but as soone as they present themselues, to chase them away, and extinguish them in your hart, no otherwise then as if one should quench a

burning hot iron in a fountayne.

To mortify your Senses, which are most commonly the forerunners of finne, and aboue all to restraine your eyes, which according to the opinion of S. Ifido. apud Isidore, are, as the dishes, wherein Luxury serueth vp the Bern tom. viands of voluptuousnesse: Oculi, patella luxuria. They are s. ferm 1.3. the windowes, the allurements, the snares, the conduits of loue: It bloometh in the eyes, that it may (at leasure) blossome in the hart. And therefore it is fit to stand vpon your gard, with fo subtile and vigorous a sense, which often filleth the foule with appetites, and flames. I do not fay, that one should looke vpon nothing, and allwayes line, as if the foule were buryed alive in the flesh: But laffirme, you must divert your sight from obiects, which dart a sting into a mind sensible of such penetrations: Oculitui videbunt extraneas, & cor tuum loquetur pernersa. As for the eares there is no doubt, they may serue for handles to loue, and that he hath taken many by that hold. A bad word hath fingers to incite the flesh; He that heareth it, he that willingly speaketh it, is not innocent before God . Smelling blafteth chaftity; & Taft roughly affaulteth; but kisses & ynchast touches cut her throtes 6. To

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Pycil. 23.

6. To fly idlenesse, reading of love bookes Comedyes, stage playes, immodest pictures, featts, private familiarityes, loofe company, and all occasions of tinne.

To have in detestation, even the shadowes of impurity. To speake to proclayme in euery place the prayles of chastity, and for this purpose to loue pennance, mortification of the body, labour, rough and harsh apparell, modesty nice, and (as it were) wayward; The Sacraments of the Eucharist, the Meditation of the foure Ends, deuotion towards the most Blessed Virgin, and all that may conduce to the maintenance of ho-

nesty.

To remayne firme in great, and forcible temptations: It is verily the trophey of Chastity. Since (as Plato hath fayd) the triumph of vertue is, to have the power, not the will to finne. I take it to be a notable act of Continency in Charles the 8. ardently to loue a mayden, endowed with an exquisite beauty, to have her at his difpose, and yet to abstayne for one sole word, which this poore Creature speake to him, brought euen-into his chamber. For by chaunce, the perceyuing the picture of our Lady, cast herselfe at the Kings feete, shewed him this Image, crying out with a face all bathed in teares: (Syr) I befeech you for this Virgins fake, preferre the honor of a filly mayd. At this word spoken, a young King, enkindled with love, and absolute in power, to conquer the motions of luft, is it not a matter, that meriteth much applause?

9. To contemne great rewards, and high advancements of fortune, for the preservation of chastity: As did that noble Lady, of whom Iohn Moschus speaketh, Iom. Mos who leing her husband consume in perpetuall prison chus in for debt, not able any way to relieue him, was reduced Prato.

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to termes of extreme, and miserable want, and besides pursued by a man of prime note, with all forts of allurements, offers, and accommodations, which might shake, and stagger an afflicted hart, and enforce her to condescend to a sinne, which seemed to have necessity for a patronesse. She notwithstanding stood sixed, like a rocke, preferring Chastity poore, and patient before a rich, and delicate dishonour.

I could also nominate Creatures, as pure, as strong, adorned with most excellent naturall parts, more chast, more wise, more fortunate then Lucrece, who with as much industry, as courage, have refused powerfull, and passionate men, that have sought them, with such excessive benefits, as would have overwhelmed any inferiour Chastity; But they not to commit one only sinne covered under the curtayne of the night, have despised treasures, to guard another Iewell in an earthen vessell, who for this act deserve to be raysed above the starres.

10. To withdraw the chaftity of others from this finke, with liberall almes, great labour, infinite incommodityes; as that braue Hermit Abraham, of whome Surius speaketh, who loaden with yeares, and merit, went into a brothell house in disguised habit, to reduce a Neece of his owne, that went astray; as at this day many honest Matrons worthy of eternall memory, spare nothing, to gayne poore abused doues out of the Faulcons tallons, and dedicate them to Aultars, where some after they worke wonders in matter of vertue.

death it selfer in your body great torments, year death it selfe, for the defence of chastity, as many holy.

Hieron, in Virgins have done. As that youth, esteemed the Sonne of Satella of a King of Nicomedia, who fast tyed on a bed of sec. 6. showers, and wooed by a Courtisan, with intention to

corrupt

Section XXIII. [Temperance.

corrupt him, spit out his tongue like a dart of fire, and bloud in the face of this shee-wolfe. A tongue, which in dumbe Eloquence speaketh to all posterity, and announceth the honour of Chastity.

Lingua filet , clamatá, filens , loquiturá, pudorem ,

Sanquine qua pinxit fola pudicitiam .

To expose your selfe to great sufferings, for the preservation of other's chastiry: As that brave Didymus, a young beardlesse Gentleman, who beholding a poore christian mayd, named Theodora, throwne into a brothell, caused her to escape, in giuing her the habit of a man, and himselfe remayned for pledge in the attires. of a woman expeding the fury of executioners, who gaue him the crowne of Martyrdome. S. Ambrose Lade Vismakes him speak to the mayd to this effect: Quasi adulter ging ingressus, si vis Mariyr egrediar : vestimenta mutemus : conueniunt mihi tua, & meatibi, sed vtrag, Christo. Tua vestis me verum militem faciet , meate virginem. Bene tu vestieris, egomelius exuar. (Sifter) I am come hither, as an Adulterer, and if it please you, I will go out a Martyr; Let vs chaunge habits, I pray you, we are (as I perceyue) both of one stature: My apparell very well fitteth you, but yours will fet much better vpon me, and both will agree in the service of Christ IESVS. My attyre shall make you a virgin, and yours, me a Martyr. You shall be most fortunately clothed, and I more happily despoyled. It was so done. Didymus was apprehended, and Theodora understanding it, ranne back, like alyonesse, amidst the Lwords to dye with him.

Section XXIII. Practisc of Temperance.

EMPERANCE taken in generall, is a vertue, which represset the appetites of concuter 4.141.

piscence, in things that tickle the senses, especially of Touch and Taft. The temperance of Touching, confifteth in chaftity; That of Tasting is properly Abstinence, and sobriety. It is the first vertue with God seemeth to have required of man from the world's. infancy. The first tribute of sanctity, & innocecy which our first parents could not leave without loofing themfelues and all posterity. A vertue, which is the Horizon, that separateth vegetative man from the intelleduall. A. vertue, which rayleth vs from the earth, and bringeth vs neere to heauen. A vertue, which makes a noble foule, shine in a mortall body, as a Torch of odoriferous wood, in a Christalline wach-Tower. On the contrary, a body furcharged with kitchin-repletion, holdeth the foule, as one would a smoking snuffe of a candle, in a greafy lanterne.

The Actes of this Vertue are.

IN refection, to have no other rule, but necessity, no other ayme, but the glory of God, & entertainment of the body, for the service of the soule. S.

Aug. Con- Augustine after his conversion came to meales, (as
self. i.u.e., I. himselfe fayth) as into an infirmary to take a medicine: Hoc me docuisti, vt quemadmodum medicamenta, sic alimenta sumpturus accedam.

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2. To take all the necessityes of body, as the Egyptian dog doth the water of Nilus, running, and therby fauing himselfe from superfluous excesse. To take thems as the soldiers of Gedeon dranke at the fountayne in the hollow palmes of their hands cheerefully, not proftrating themselues low on the ground; or as the Done taketh graynes of corne, pecking her meate vp with her bill, and turning her eye to heauen .

To eate, and drinke with all civility, decency, discretion; and seing we must vie this necessary trade of

a beast, to doit (at least) like a man.

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4. To abstayne from prohibited meates, in tymes limited by the Church, exactly to keep fasts denoutly ordayned by the same authority, and practifed by our ancestours, not becomming nicely curious, nor repining at Lenten abstinencyes. To prescribe also a law to your felfe of some fasts of deuotion, vpon certayne dayes of loan. Salifthe weeke, and especially Friday, as many Noble perfo-chron, 1.3. mages have done, and dayly do . Gallen that great Phisirian aduited to make a fast, from ten dayes to ten, in the manner of a Phisicall prescription, affirming it was an excellent meane to defend ones selfe from great, & dangerous maladyes.

To be very fober in drinking, to take little wine and mingle it well. Drunkenesse (faith S. Ambrofe) is a superfluous creature in the world; It is the scorne of na- de Elia er ture; It is an old shoo foaked in water; A man is no lon- injunio. ger a man , but a bottle, which is perpetually filled, and emptyed: He liueth like a But, which doth nothing, but leake, and roule vp, and downe; and when the head therof is knocked out, you find nothing there, but lees; and dregges. Wine is the familiar, orf pirit, which poffeffeth him, and the milke of Kenus; which nourisheth

his

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his Concupifcence. All his life, is an Enterlude, and drunkenesse his Tombe . All men truly great, are sober; It is veterly to degenerate from Nobility, to be addicted to this infamous vice . You who ferue Kings , who are in their Royall feates, as the Sunne in the heavens, remember your selves, that heeretofore in the sacrifice of the Sunne, Hony was offered, not Wine: Va, qui potentes

estis ad bidendum.

bift. l. 12.

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6. To be very temperate in the quantity of viands; For it is a great shame, to make ones lelfe as it were) a liuing sepulcher of all fortes of butcheryes, and to build to your selfe with excesse in eating, a Tombe of fat; as did the wretched Dionysius, spoken of by Aelian, who had groomes of his chamber about his bed, euer ready night, and day to prick him with needles, with distances betweene, least his fat conspiring with sleepe should suffocate him. On the other fide, it is daugerous to destroy your stomack, by scrupulous, and extraordinary obseruations of your own inventing, with may put you into a Course of prouiding payne for your selfe, and attendance for others .

7. Not to be so curious in the choyce of delicate

meates, but indifferently to take them, according to your quality, and profession. It may happen, that a noble man, feeding on a curious dish with sobriety, may obferue temper, & another cracking his guts with beanes, fall into a nasty superfluity of Gourmandize. The vertue Abbas S. Basionis in of Temperance, is not fo much in the matter, as the manner. It is written, that a great Roman Lord, being retired into the deserts of Ægypt, to attend contemplation, was one day visited by an Ægyptian Monke, who had all his life tyme been a groffe peafant, bred among Cowes, and Cattle, and had an Iron stomacke which in

excel-

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excessive quantity devoured, the most fordid, and despicable meates. This man much scandalized to see the Roman Monke feed on that, which seemed delicate to him, and drinke a little wine at his repast, for sooke his cell, with small account of his Host, & much presumption of his owne temper, when the other miraculously penetrating into his thoughts reprehended him, and he at that instant, easily acknowledged himselfe very short of his perfection, whome he despised.

8. Not to have your mind imployed in Sawces, and Kichin Cookeryes, as those lazy Sybarites, who made such account of a new kind of broth found out, that by an expresse law they permitted the Authour therof, to enioy it alone one whole yeare, before the invention

should be communicated to any other.

9. Not to enlarge your thoughts vpon Viandes, with a greedinesse, & profusion of spirit, as if one would swallow the sea, and sishes therein, as Epicharmus writeth of a certayne Gentleman, who bowed his whole body in eating crashed his teeth, made a noyce with his chapps, blew his nose, rubbed his eares, made a certayne sound in his throate, all his body went a long with it. A true mediocrity of feeding is to be neyther too greedy, and gluttonous, nor too abstinent, or transported; but modest in your countenance, prompt to help, prudent to see what is done, and to preuent want in others.

It would ill become a Noble man, so to abstract his spiritts at the Table, as those good Religious men, of whome it is, in the history of the Anchorers of Egypt recorded, that they tooke Capon for Cabbidge; They were at Theophilus the Patriarch of Constantinoples Table, and did cate, like mad men, thinking they still

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had beene in their Monastery, it happened the Bishop caruing to the eldest of them, gaue him the wing of a Capon, and courteously sayd to him: Father, eate heere-of, doth not this Capon seeme good meate to you? He comming (as it were) out of a traunce: How; is this Capon then Syr? I pray you pardon vs, for we tooke it for cabbidge, or els verily none of vs had touched it.

impatience: not to be so addicted to serve our curiolityes, & delights, that thereby we leave not a good dinner, to do a good worke. Is it not a shamefull thing of one Hugucchio, who lost two townes, as Ionius relateth, for feare he should loose a good meale, so that it being at the same instant in his power to give order for a revolt, which was plotted, he rather choose, to sit out his dinner, & by this meanes for sooke a fayre opportunity.

on, as the young Theodofius, who thought he had made a good meale, when he had even certayne fopps of bread steeped in water within the cell of a Hermit. The wise Hebrewes haue a Prouerbe, which sayth, Man is knowne by three things; by anger, by his purse, by his glasse. It is a note of a well mortifyed spirit, when complaints are neuer made of wants, that happen in service for the mouth.

12. To speake willingly of sobriety, year euen in a feast, like the Persians, or frame some other honest discourse, which may give refection to the soule, while the body taketh his, and begge perpetually of God, he deliver vs from the necessity of this body, & that he weaken in vs, these base concupiscences of the slesh, that we may preserve for him, this his tabernacle in all purity.

Section XXIV. Fractife of Modesty.

ODESTY is a braunch of Temperance, a goodly, and eminent vertue, with seemeth (as it were) to incorporate our Soule, and make her visible in her actions Whose office is to guide the motions, gestures, wordes, mirth, habit, gate, and garbe, and all that with appertayneth to the exterior ornament of the body. Her actions are.

1. To gouerne that tongue, to speake truth in time, and place, roundly, and freely without deceyt, pallia-

tion, boafts, impostures, detractions.

2. Neuer to haue a bitter, and furious silence, prying into another wordes, nor to vse a tattle vnmanerly,
clamorous, and tiresome, catching that word out of another mans mouth, as little chickens do, who snatch bits
one from another. It was the comparison which Father
Gonteri of happy memory, vsed.

3. Not to be Magistrall, with a counterfaited grauity, nor riotous, ouerswaying, fierce, rude, no buffon, nor lowd laugher: A foole (fayth the Wile man)

crackleth in laughing, as thornes in the fire.

4. Not to have your tongue, neyther of too high, nor low a Tone, but moderate, distinct, in sweet, honest,

ordinary, intelligible accents.

5. To have the composition of your countenance, pleasing, gratious, modest, without crabbednesse, or affectation: The carriage of your body native, comely, free from extraordinary gestures, not to have a giddy head, like a linnet, all wayes shaking, no wrinkled brow,

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nor crumpled nose, no perplexed visage, nor eyes wan-

dering, wanton, nor proud.

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The apparell neither superfluous, fantastique, nor disfolute, without fo much affecting new fashions, nor peremptorily out of your owne conceyt tying your selfe to the old: but to attend your owne condition, and remayne in the lifts of the modesty, which is most pra-Gifed by the wifest. Aboue all let women beware, they fet not to sale to carnall eyes, that nakednesse of their Exod: 22. breafts, which may ferue for baytes for finne . The Scripture fayth, Whofoeuer shall cause sparkles of fire to fly

into another mans corne, shall be accountable for all the dommage, which the flames shall make.

7. To acquire Modesty, it is good to represent to your selfe often before your eyes, our Saujour converling vpon earth, and pray him, he will give vs a foule pure, and radiant like a starre, which impresseth his rayes vpon the body, as the Sunne on a clowd, in, and through all, to edify our neighbour.

Section XXV. Practife of Prudence, and cariage in Conuerfation.

Tador.

AVE you observed a fish in the naturall hystory, which the Grecians cal Vranoscopus, as one would fay, the beholder of heaven? This admirable creature, contrary to the nature of others, hath but one eye, which is (as it were) a verticall point, fixed directly in the top of his head, euer eleuated, and perpetually open, to discouer so many Labyrinths of snares, and treacheryes, as commonly

are in the Sea. Some will fay, it is Tobias his fish, a notable creature, which not only contributeth his gall to illuminate the eyes of the body, but his example to enlighten the eyes of the mind. It is a true Hieroglyphe of Prudence, which remonstrateth to vs, how we at this day converse in the world, even as in a sea full of monsters, tempests, rocks, perills, surprises, and that we must have the eye of prudence throughly awakened, & purifyed to preserue, and mayntayne it among so many hazards.

This prudence in a word (according to S. Bernard)
is nothing els, but the knowledge of good, and euill, de villaco. which sheweth, how we should demeane our selues, and the wayes we should tread in the conrse of our life, and affayres. It is one of the principall pieces, of the whole trayne of vertues, because in it al our actions are enclofed . Yea , prudence holdeth them (as it were) enfolded in the plaites of her robe, and vnfoldeth them, according to place, tyme, persons, occasions, which to know is to know all .

It is fayd, of a French King, enquiring one day, of a man, who was held in great reputation of wildome, divers instructions to governe himselfe, and guide his Kingdome: This wiseman, tooke a fayre large sheet of paper, and for an infinite number of precepts, which others vie to produce, vpon this subject, he only wrote this word, Modus, Measure, or Meane: thereby inferring, that all the secret of our Wisdome and felicity consisted in doing things, with grace, fashion, & meafure, and that is it which prudence teacheth. We speake not heere in particular, of the Religious, Occonomicall, Military, Politique, Monarchicall, but in generall of the direction of his life, in ordinary conversation: for X x 3 dayes

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Imagine to your selfe, that Prudence, as antiquity hath presented it to vs in their Hierogliphes, is a hand enchased with eyes, which hath five remarkable fingers, wherein all discreet actions are contayned. These five fingers, are Memory, Vnderstanding, Circumspection, Forefight, Execution. Which is to say, that for the practice of this vertue.

things passed, as well what one hath read in bookes, as those which are observed by proper experience: for that much conduceth to informe the judgement; and besides he that in all actions, hath not Memory, when there is occasion to manage some affayre, oftentymes findeth he hath not well called to mind all particulars, which putteth him into confusion. Behold, why (as all men haue not servants for memory, as had the Kings, the great men of Persia, and Romans) it is necessary to have recourse to registers, records, and table bookes, to help your selfe. Some are of so happy memory that they goe (as it is sayd) to gather Mulberyes without a hooke, to the well without a Pitcher, into the rayne without a cloke.

2. To be intelligent, and able to iudge well, and for this purpose, he must endeauour to know the men, with whome he converseth, their nature, humour, their capacity, intention, and proceeding, to penetrate asfayres even to the marrow, not contenting himselfe, with the outward barke, and superficies. To consider them in all senses, all semblances. To put a taxe vpon things, according to their worth, not to runne into innovations, cunning, and invention, which disguise objects. To take counself of the most vinderstanding, fayth-

faythfull and difintereffed men, to condescend to good counsells, by docility of spirit, after they are well examined, euer to rest vpon that, which hath most hone-

fly , integrity , fecurity . .

3. In euery deliberation, which one maketh vpon any occasion to preferue ones selfe, from foure very dangerous rockes, which are Passion, Precipitation, Selfe-conceyt, and Vanity. Passion coloureth all busynesses, with the tindure it hath taken. Precipitation, goeth headlong downeward into ruine . Selfe-conceyt, not willing to forgoe fome hold, gnaweth, & consumeth it selfe. Vanity maketh all euaporate in fmoke.

4. To have a great circumspection, and consideration, not to expose your selfe but to good purpose . To do like that Sea Creuis, which hideth himselfe, till he Pegurus. haue a shell ouer his head, and striketh no man. To fpy lunius, occasions out, and marke, how the little hedghog doth, on what quarter the wind chaungeth, to alter the entrance into his house. To stand alwayes vpon your guard, to discouer the ambushes, and obstacles, which occurre in affayres. To hold the trewell with one hand to build, & the sword in the other to defend your selfe-Well to observe these fourth Precepts, Frons aperta, Mens tecta, Lingua parca, Nulli fidere. To haue your face open, but your thoughts couered, from so many wyles, which perplexe our affayres. To be fober in speach, not lightly, nor easily to confide in all men, nor on the other side to shew too much diffidence.

5. To be very vigilant in affayres, to foresee, what may happen in occasions, and prompt to find out meanes, which may forward the execution of a good defigne. You find yet to this day, in some old Medales for

a Hierogliphe of Prudence, A Mulbery-tree having a Crane vpon his braunches, and on the stocke thereof a Ianus with two heads: To teach vs, that one proceedeth in matter of Prudence, first, by not precipitating, no more then the Mulbery the wisest of all trees, which is the last that blossometh, to enjoy them with the more security, and thereby auoyd the pinching nipps of frost: In watching as the Crane doth, who abideth in an orderly Centinell: In casting the eye, vpon what is past, and foreseeing the future as this auncient King of Italy, to whome for this cause is given a double face.

6. To vie dexterity, promptitude, and constancy in the execution of things well resoluted on, that is the type, and Crowne of prudence. Many braue resolutions are seene without fruit, or effect, which are like eggs full of wind; all is but a shadow, and an illusion of prudence. Seasonable tyme must be taken, for as Mithridates sayth, one of the greatest Captaynes of the world; Occasio omnium rerum gerendarum: Occasion is the Mother of all assayres, and the tyme being well taken, you must execute warily, effectually, constantly.

Ferdinand Duke of Bauary seemeth to have made a recapitulation of the principall actions of Prudence, v-pon a piece of coyne, where was to be seene, Prudence like a wise Virgin, seated on the backe of a Daulphin, & holding in her hand a ballance, with this Motto in 3. words, Cognosce, Elige, Matura. Know, choose, execute quickly. The Virgin bearing the ensignes of Wisdome sayd, you must know: The Ballance that you must ponder, and elect with mature deliberation: The Daulphin with his agillity: That you must set a seale vpon your businesses, by a prompt execution.

7. In the conclusion of the whole, the best wisdome

is to distrust your owne wisdome, & to expect all from heaven, often asking of God, not a Wisdome humane, crafty, and impious, which is condemned : but the wifdome of Saints, which inuesteth vs with the possession of a true felicity . Cogitationes mortalium timida, & incerta Sab. . providentia nostra: sensum autem tuum, quis sciet, nisitu dederis (apientiam? The thoughts of mortall men are fearefull, and their providence vncerrayne. My God, who is able to know thy meaning, if thy felfe give him not wisdome? Behold the vertues, which guide the senses, and conversation of man, agaynst the disorder of flesh, and bloud, the chiefe plague of nature. Let vs now behold those which oppose the second impurity, which is Couetoufnesse.

Section XXVI. Of the Vertues vyhich oppose the second Impurity, called Couetousnesse, to vvit, Pouerty, Inflice, Charity.

Powerty of Rich Men.

HERE are three forts of Pouerty: Pouerty of necessity, Pouerty of profession, Pouerty of affection. Pouerty of necessity is that of the wretched, conftrayned, needy, and difastrous Pouerty . Pouerty of profession , is that of Religious, professed by their first vow, which is meritorious, and glorious. Pouerty of affection, is an expropriati354 The Holy Court. [Lib. 3.

priation from the inordinate loue of terrene goods?

We speake not heere to you (O Noble men) of the Pouerty of rogues, which is infamous, nor of that of the Religious, which to you would be vnsupportable, and to your condition vnsuteable; but of the Pouerty of affection, the practise whereof is necessary for you, if you desire to be a Citizen of heaven. The practise is.

1. To acknowledge, all the goods, and possessions you have, are borowed, which you must infallibly reftore. But when, you know not. You live heere, like birdes, who are alwayes hanging in the ayre, where eyther fortune despoyleth, or death moweth the meadow, and then it never groweth agains. It is a great stupidity of Spirit a great vnthankfulnesse to God, if you esteeme that be yours, which you may daily loose, & which in the end you shall foregoe for ever. Thinke not you have say thing yours, but your selfe: Divitia si diliguntur, ibi ad Arme for neutry, whi perire non possure. If you love riches, put

them in a place fure for eternity.

2. If you be not poore, liue in riches, like the poore. Place your felfe often in thought, in that state you were borne from your Mothers wombe, or in that state you must returne to earth in; you then will have no cause to become proud of your riches, when you shall see your felfe encompassed with false feathers, fastned together with wax, which with the first rayes of the other lise, will scatter, & sly away. Non sublime sapere, nec sperare in

s. Tim. 9. incerto diuitiarum .

(111.

3. Neuer fuffer gold, & filuer to predominate ouer you like a King; but hold them vnder obedience like a flaue. All these things come from the earth, and are made for the vse of an earthly body; what esteeme can a soule make, if she come not from earth? If you regard necessions

necessity, you have but very litle need of them : If your owne sensuall appetites, you shall neuer satisfy them.

Leaue Concupilcence, and serue Necessity.

4. Live in such manner, that if you did know it to be purely, and simply the will of God, you should from this day be despoyled of all your wealth, there nothing being left for you, but so much, as would suffice to entertayne life, you notwithstanding would approve this chaung to be acceptable to you, faying with Iob: God hath given it to me, God hath taken it from me, his

name be euer prayled.

Theodoret maketh mention, of a very rich man, a Persian by nation, and a Christian by profession, called Sames, from whom the King of Persia tooke all his plentifull poslessions, depriuing him of gold, silver, garments, flock, revenewes, and retinue, and not contenting himselfe with that, gaue his wife, and house, to a fernant of this holy man, further enforcing him to ferue as a flaue to this varlet, most vngratefull, and barbarous to his good Maister. Behold herein whither humane miseryes may arrive. Notwithstanding Sames, this rock of constancy, was neuer a whit shaken having this Maxime well imprinted in his hart, that for Accessories, we must neuer loose that Principall.

Governe your house in all frugallity, and modefty: Make the expences, which you know to be necessary, and aggreable to your estate, not as a possessor, but as a Steward, and know you shall be accountable before God of the poores portion: Divitem te sentiant pauperes. Cypr. de Apprehend not so much the future time, neyther for habitu Vir your selfe, nor children, nor afflic your selfe, for present ginn, or passed losses. Likewise, when you have good successe in your affayres, passe ouer it, as a wary Bee ouer hony,

Aug. ep. 113. ad Romaniam.

not clamming your wings, but remembring this not table sentence of S. Augustine: Non frustra in mellis copia pennas habet apicula, nectit enim harentem. Living in this manner, although you have Cresus his wealth, you shall live happily poore. It is sayd a great Pope, in so much abundance, which he had, and distributed dayly, for supply of needy mankind, was adjudged more bare (and as I may say expropriated) then a poore Hermit, who had nothing in his Cell, but a cat, now being become a possessor

Section XXVII. Practife of Iustice.

HAT which the ayre is in the Elementary world, the Sunne in the celestiall, the Soule in the intelligible, Iustice is the same in the civill. It is the ayre, which all afflicted desire to breath, The Sunne, which dispelleth all clowdes, The soule, which giveth life to all thinges. The vnhappynesses, it is more found on the paper of writers, then the manners of the living. To be suff, is to be all that, which an honess man may be, since suffice is to give to every one, what appertayneth to him. Her actions are.

1. To subject within vs the body to the soule, and the soule to God: For the first actions of injustice, are to place passions upon the Aultars, Reason in setters, & not to search for the Kingdome of heaven, but in the

Iway of your owne private interests.

2. Concerning those, who sit in places of Magistracy, to have an ardent zeale, for the maintenance of Lawes, to bend al his endeauours, to apply all the forces

of

of his mind, and courage, to authorize Iustice, to strengthen his arme agaynst the torrent of iniquityes, and to put all his peculiar interests vnder the discharge of his imployment. He must have a great spirit to carry himfelfe in that manner, & especially in a great itch of corruptions. A good, and perfect Iusticer like to lob, is as a Phenix; ages must produce him, and when he dyeth, he must contristate the whole world. Where shall you find him, who can attribute to himselfe, this rare commendation, couched in that worthy man? Institia indu- 10b 19. tus fum, & vestinime, ficut vestimento, & diademate indiciomeo . Oculus fui caco, & pes claudo , pater eram pauperum. Conterebam molas iniqui, & de dentibus illius auferebam pradam.

Not to know the fauour, eyther of parents, friends, flesh, or bloud, when there is occasion of doing an act of inflice, as Canutus King of Denmarke did, who after he had examined the processe of twelve theeues, & Helmedin condemned them, found one, who fayd he was extracted of Royall bloud . It is reason (fayth the King) some grace should be done to him, wherefore give him the highest Giber. So the famous Zalencus, to satisfy the law. pulled out one of his owne eyes, and the other of his Sonne. So Andronicus Comnenus caused publiquely to fet one of his Faudurites on the Pillory, and commaunded all those who wrought mischiefe vnder the hope of his fauour, eyther to leave iniustice, or life. So the Emperour Instine suffered one of his greatest Minions to be apprehended at his owne Table, by the Prouost, and thence dregged to execution. Peremptorium est in principe, vel auram adorare munerum, vel fauorem quarere personarum.

To have in detestation those, who betray instice, Yy_3 for

Iob. 15.

for money, reuenge, loue, or any other passion, as Monsters of nature, murtherers of mankind, to hold them anathematized, with the great excommunication of Nature. Not to admire their fortune, nor in any kind to participate in their riches, to become a Companion in their crime, holding this yndoubted, that the fire of Godsiudgment, will devoure their tabernacles, who practife these corruptions: Ignis denorabit taternacula corum, qui munera accipiunt. In the forme of oath exhibited under the Emperour Instinian, the Magistrates fwore to maintayne Religion, and inflice, according to their power, and in case of corruption, they wished vpon themselves by way of execration, the trembling of Cain, the leaprofy of Giczi, the lot of Indas, and all that

which may aftonish man.

To have the eares alwayes open, and bowells of compassion, to heare the complaints of widdowes, orphans, afflicted and forlorne people, who endure all the torments of the world, to breake through the presse, to manifest their miseryes . The Emperour Traian hath done many braue, and eminent actes, but none of his achieuements, haue been so resplendant, as the iustice he readily affoarded, to a vertuous widdow. Her Sonne had been flayne, and not being able to obtayne iustice she had the courage to accoast the Emperour in the middft of the Citty of Rome, amongst an infinite number of people, and flourishing legions, which followed him to the warres he was then to make in Valachia. At her request Traian notwithstanding he was much prefsed the affayres of a most vrgent warre, alighted from his horse, heard her, comforted her, and did her iustice. This afterward was represented on Traians pillar, as one of his greatest wonders; and it is sayd, he was highly commencommended, and admired by Saint Gregory the great .

6. To do good, and short Iustice, not stretching the leather with the teeth, as fayd the good King Lewys the 12. taxing the delayes, references, and neglects of Judges. The Chronicle of Alexandria relateth an ad- Chron. A. mirable passage of Theodoricke King of the Romans , to lexandrine whom a widdow, named Iuuenalis made her complaint, that a fuite of hers in Court was drawne in length for the space of three yeares, which might have beene difparched in few dayes. The King demaunded, who were her judges : she named them ; they were fent vnto , and commanded, to give all the speedy expedition that was possible, to this womans cause, and in two dayes determined this affayre to her good liking. Which done Theodoricke called them agayne, they supposing it had been, to applaud their excellent Iustice now done, full of ion hastned thither; being come, the King asked of them: How commeth it to passe, you have performed that in two dayes, which was not done in three yeares? They answered. The recommendation of your Maiesty, made vs finish it . How? replyeth the King; When I put you into Office, did I not configne all Pleas, and Proceedings to you, and particularly those of widdowes? You deserve death, so to have spunne out a businesse in length three yeares space, which required but two dayes dispatch. And at that instant commanded their heads to be cut off. The good Innenalis, was fo strooken with admiration for fuch an act, that she came to the King to render thankes, and offer Candles to him, as to a holy Saint . And would to God, Theodoricke had still perseuered in fuch-integrity .

7. Not to be contented with conscience, but to have science also well to examine matters, and to observe the

formes

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formes of right. Not to cause any body to be punished, or torméted by precipitatio, without sufficient proofes. It is a lamentable thing, when through a dreadfull haft, an inocent is bereaued of life in a moment, which neuer can agayne be restored, although he should live an hundred thousand yeares. But it is to be desperately vniust, when that is also confirmed by malice, and cruelty, which hath been begun by mistaking: As happened to Piso, who rashly condemned a poore souldier to death, wrongfully suspected of the murther of his living companion. As the innocent man had now his necke ynder the executioners fword, this Camerado of his, suppofed to be flayne by him, appeared living, and in health. The Centurion, who attended the execution, brought them both backe agayne, with much concourse of peo-Senet. 1. 1. ple, to present them to Pifo. This furious Iudge enradeira c. 16. gedly ashamed of the first sentence, which he ouer hastily had given, commaunded they should both be put to death, and that also the Centurion should be added to them. The one because he was already condemned, although guiltlesse, & the other because he was thought to be dead, and the third, because he would preserve in the Judge, wisdome, and innocency. This Barbarian, faortly after payed for this fault ioyned with many others, by a meruaylous turne of Fortune, and a most shamefull death :

8. To be more inclined alwayes to mercy, then seuerity, yet notwithstanding well to take heed, least this mercy degenerate into a softnesse very presudiciall to the maintenance of instice. Also to visit prisons, to see, what is sit to be done, & not to suffer prisoners to consume in a tedious, and irkesome mysery, without true cause of delay.

2. To

To extend the hand out, that honest men may be mainteyned, protected, recompensed for services done to the Common wealth, & malefactours punished, and vied according to their demerits, since reward, and punishment, as Democritus sayd, are the two Divinityes of weales publique, and the two Poles, on which the affayres of the world do mooue.

obey lawes and Magistrates, keepe peace and concord among their neighbours; To wrong no man in his honour, body, goods, allyes, reputation, nor any thing that apperrayneth to another, neither by word, deed, no nor

by figne.

full in proceedings, to handle the affayres which one manageth roundly and freely without diffimulation, deceyt, treachery to anoyd viury, and all vniust gayne, to pay debtes, not to with-hold servants wages, nor hyrelings, to be ready to satisfy those, whom one hath offended, often to beg of God, that in the day of his great Assis, we may apeare in the robe of suffice, to expect with all considence, the benigne breath of his Mercyes.

Section XXVIII. Practise of Gratitude, or Acknowledgment.

NE of the Noblest acts of justice, is the acknowledgment of a benefit. A vertue very frare in this age, where (as well Syr Thomas More sayd) Good turnes are written in sand, and injuryes and reuenges in marble. Beneficia pulueri, si

6. bex mu. EAP: 4.

Ambrofd. quid mali patimur marmori insculpimus. S. Ambrose affureth vs, it was not without mystery, young Toby tooke a dogge for the companion of his voyage: God would he should learne acknowledgment of benefits, in the nature of this creature, the Hieroglyphe of Gratitude. The acts of Acknowledgment, are, not to deny, dissemble. nor euer forget a benefit, but to acknowledge it, retayne it, prayle, extoll it, as the auncient Hebrewes did, who Joseph. anfer markes on theyr armes, and enfignes at their gates, tiquitat. 1. for the remembrance and acknowledgment of a benefit receyued. It is a great shame, to be ashamed to owe a benefit, and to auoyd the fight of a benefactor, as if his prefence vpbrayded eyther our ingratitude, or difability.

To be thankfull, not onely in the presence of the benefactor, by some litle vayne oftentation of acknowledgement, but to publish it to others in tyme, & place, and to retayne it (as it were) engrauen in a respective

memory.

To recompence him according to power, not only in proportion but superaboundantly, which that it may the better be affected, to consider what is given to vs, from whome, when, and how. A benefit is ever best accepted, from a friendly, franke, and free hand, and many tymes, from whome it is least expected, in a pressing necessity. A benefit, fro a harsh-man, given as it were frowardly, is a stony loafe of bread, which necessity inforceth vs to take, not freewill. It is no guift, when that is given, which can no longer be withheld: as Emanuel the Emperour, who feeing his full coffers in Richas in the hands of the Persians , fayd to his fouldiers; Go take

Emanuele, them, I give them to you.

It is a negligent, and careleffe guift, when the ex-

treme

Section XXVIII. [Gratitude

treme want of a poore man is expected: as the fountaine of Nami, which never diffilled his ftreames, but on the Leanier in eue of a famine. A finall courtely leafonably done, de- descript. ferueth much, and that was the cause, why King Jgrippa, of a poore feruitour, named Thaumaslus, made him the fecond person of his Kingdome, for that he had lopps. W. given him a glaffe of fayre water, in his great necessity, 18. de exwhen under Tyberius, he was tyed to a tree, before the pallace of the Emperour, and endured a most ardent

As it is not good to fuffer a benefit to wax old: fo it is not alwayes expedient to recompence it fo readily, as if we bare our obligation with impatience, and that we had an opinion this benefit came to vs from a hand befmeared with birdlime, with intention to graspe anotherethe best way is to let your observances croepe into credit, in time, and place, with fo much the more precaution, as they ought to have the leffe of oftentation.

Section XXIX. Practife of Charity.

AINT Ireneus (as we have fayd) calleth Charity, Emihentissimum charismatum, as one would fay, thetop, and vertical point of all iren. 1. 4.] e vertues guifts, and fauours of God S. Maxi-cap. 69. mus fayth, it is the gate of the Sanctuary, which leadeth Max. O. vs aright to the rifion of the holy Trinity. It is the in 38. double spirit which Elisaus required, to love God, and a. Res. our neighbour. Behold the whole law, behold all perfection: Plenitudo legis Charitas You are not much to afflich your selfe (layth & Augustine) to become perfect. S1.00

Loue

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in epift. ad Idam.

364 Loue God, and then do what you will . For if you del fire to know, whether your love towardes God be reall. and not counterfeyt, marke how you love your neighbour . By how much the lines draw neere one to ano-

ther, fo much the more they approach to the Center: by how much the neerer you approach to your neighbour e. in bibli. SS. PP. in loue, by fo much the neerer you are to God . The acti-

ons of this Royall Vertue are.

1. To have an affectionate delight in God, for that he is God , all wife , all good , all powerfull , all amiable, all inft, all mercifull; The original fountayne of all wisdome, goodnesse, power, beauty, iuflice, mercy. Most hartily to reloyce, that he sitteth in the throne of glory, as in an Abysse of splendour, adored without intermission, by all the celest iall powers, by all the Saints, by all the exalted spirits. To defire that all the creatures in the world would adore, and ferue him , that all vnderstandings were replenished with knowledge of him, all memory with his benefits, all wills with his love. Such was the affection of that good Fryar Giles, Companion to S. Francis, who was much mooued in beholding the beautyes of God, and afterward wept bitterly, because (as he sayd) Loue was not beloued inough, and an and

amatur.

To be fenfibly forrowfull for the impieryes, herefyes, infidelityes, errours, finnes, disfolutions, which haue couered the face of the earth. To refent the iniuryes done to God, as one would the rebukes of a good Father, of a louing brother, or of some person molt tenderly affectionate , as the apple of your eye. It is an admirable thing to fee in Scripture a poore Princesse, daughter-in-law to Heli, in tranayle of childhed vpon the newes brought her of the taking of the Arke of Coue-Long

Covenant, and the death of her husband, & neighbours, to thinke neyther of Father, Brother, Husband, no nor the paynes of her childbearing, nor to complayne of any thing; but of the surprisall of the Arke, and to have (dying) these words on her lipps: Translata est gloria de I. Reg. 4 Ifrael, quia capta est arca Dei. Farewell the glory of Ifrael, fince the Arke of God is taken away . What zeale is this in a woman? And now a dayes one cannot loofe a greyhound, a curtall lade, a bird, but all the house is filled with noyce, & outcryes: but for injuryes done to God, the harts of men are very insensible.

* 3. To love all mortall men, as creatures made to the image of God: but about all the faythfull, in the quality of persons destined to the soueraugne beatitude, to with them true bleffings, as inftification, grace, vertues, spiritual progression, glory . Moreover to defire, they may be fortunate in riches , honour , credit , good fuccesse in their affayres, if such comforts may conduce to

procure their bearitude; of ont or bornech ared

Neuer to despise, neuer to judge rashly , neuer to interpret other mens actions in an ill fense, but to compassionate their infirmityes, beare their burthens, excufe their weaknesses, make vp, and consolidate the breaches of charity happened by their fault, to have imperfections, and euer to loue men, yea euen your enemyes. It is therein, the touchstone of true charity is knowne. The meanes to preserve one from his enemyes, is to pardon enemyes, fayd (S. Augustine;) Difce diligere inimicum, siviscantre inimicum. One of the goodliest Spe- Aug. in dacles, able to attract Angels to heaven Gates to behold Plat so. them, is neyther theatres, amphitheatres; pyramides, not Obelifques: but a man, who knoweth how to do well, & heare ill, & ro vindicate himselfe from ill, by doing well; Cas-

Cardinall Petrus Damianus recounteth, that he bell ing a student at Faenza, one made relation to him of an act of charity, happened (as I belieue) in his tyme, at the same place, of which he made more reckoning, then of all the wonders of the world. It was a man, whom another most traiterously had pulled out his eyes, and this accident, had confined him in a Monastery; where he lived a pure, and vnfpotted life, yielding all offices of charity, according to the ability of his person. It fell out this cruell creature, who had done this mischieuous act, fickned of a languishing malady, and found himfelfe enforced to be caryed to that same place, where he was whome he had bereaued of fight. His hart fayd within him, He would never endure him, but for reuenge put out his eyes. But contrariwise, the blind man made earnest suite to do this act of charity to him, with all the most feruent endeuour, as if he had fought, some great fortune from some Princes had. Behold he preuayled, he is deputed to the service of the ficke man; and he dedicated to him all the functions of his body but the eyes, which the other had pulled out. Norwithstanding, fayth the Cardinall, he wanted not eyes, hauing those of supreme charity, and patience. You would fay this good blind man was all eyes, all armes, all hads, all hart, to attend this fick man, so much consideration, vigor, diligence, and affection he yfed. And what should they heere say, who vpon the least affronts, burne with a reuengefull spirit?

which is only in Idea: but to be dingent, cordiall, frict, not for particular ends, but the taintlesse Maximes of vertue. It was a great folly in those Philosophers, which were called the Contemplatours, who

placed

Section XXIX. [Charity.

placed perfection in firting with armes a croffe, without doing any act, to affift in the fociety of men . Withelle the prime Prince among them named Pyrrhe, who Lart. 1. beholding the starres, at which tyme his companion Axignus falling into a ditch cryed out he was murthered. They both were found, the one in this mifery despayring, and the other contemplating: It was fayd to the Mayster, what do you heare (my friend)? Why endeauour you not to draw your companio out of this dich? no other answere would he make: Sine, meditor, vt bonus sim. Let me alone, I meditate how to become an honest man . And behold him a lazy truant, without any fur- Plin. I. s. ther fearth, in giving ayde to this miserable man. In the whole history of Pliny the best word is this: Deus est, mortali bem facere mortalem, & hac ad aternam gloriam via . It is a Divinity, one man to do good to another, and behold the most assured way of eternall glory .

For this purpose you ought to know, not only on your fingars ends, but to have both in hart and hand the works of mercy spirituall, and corporall. You must dispose your selfe with especiall endeauour to Almesdeeds. There is the schoole of riches, it is their lesson, their Philosophy, their heauely alchimy, their instification, their faluation, their glory . The practife of almes

is not now to be required, it is easily found.

There are as many wayes of Mercy, as there are miseryes in mankind, which every day are exposed to our eyes: A thousand fold happy are they, who seriously bend themselues to comfort such, every one to the proportion of his power. How many braue, and noble spirits, are in that kind industrious? Some, as the Emperour Titus, thought, they had lost a day, wherein they had obliged no man. Some other daily fed some poore crea-

ture,

ture, in whom they acknowledged the perfon of IESVS-CHRIST. Others went vp and downe into publique streets, to find out the necessityes of men, to relieue, and consolate them. Others humbled themselues continually to the services of the ficke, & indigent. Others taught this practife to their little children, almost from the nurses breast, as soone as they began to flutter out wordes, they were made oratours for the poore. Others distributed their reuenew in equall portions to Churches, needy persons, & their owne enablement. Others gave the first fruits of all their increase of profits. Others founded, and instituted a thousand excellent workes of piety . Behold heerin good life , fayre hope, strong fayth, and generous charity. And is it not to be the scorne and scandall of mankind, to-draw ones neck out of the coller to amasse riches, for wormes, for moaths, for children many tymes wicked, drunken, loose libertines, who will play, and disport them vpon theyr parents tombes? S. Augustine fayd: Ista vero iniu-Stitia magna, vt egeat dominus tuus, & habeat unde luxurietur filius tuus .

Aug. de disciplina Chrift,

It were a notable inscription, if one might put these wordes vpon your Monument, which Valering gaue to a certayne man called Gillias . Quad Gillias possidebat, omniumq uasi commune patrimonium erat; hic ipsius liberalitatis Valer. 14. pracordia habuit , & domus eius quafi quadam munificentia officina. What Gillins had, was the possession of all mankind: This man had his hart, and entrayles compofed, even of Charity it selfe, his house was a shop of bounty.

cap. 8.

Section X X X.

Section XXX. Of Vertues, that oppose: the third Impurity, which is Pride of Life .

Practife of Humility, and Magnanimity.

Osay, that Noble men, and persons of Quality , haue no need of the vertue of Humility, is to fay, that ficke men haue no need of health . Humility is the Element, and Orbe of vertues; It is the gate of Christianity : Primus religionis introitus, fayth S. Cyprian, & we ought not to thinke, Cyprian & that same man would be loyall to fayth, who is vnfaith- Natine. full to the vertue of lefus-Christ, to wit Humility. It is Christis necessary for all men, but especially Great ones, who are more roughly assaulted by the stormes of pride; and if this vertue be a contempt of ones owne excellency. where shall you find out this supereminence, to find out contempt? shall it be in meane & inferior spirits? They naturally are in their own way of basenesse; but therby not in the trayne of humility. The most exact humility is that, which hath more of Honour, and lesse of the sense of Honour. Magna virtus est humilitas honorata. fayth S. Bernard. The Starres are beheld in the bottome of a pit; and profound humility, maketh the most radiant splendors appeare in greatnesse. The Sun dispelleth the groffest vapours, and draweth the thinnest, and most subtile to himselfe: how much the more you lessen your felfe, so much the nearer you shall aproach to the Sunne of true glory. If you defire, to practife this celeftiall vertue, behold the actions.

Aaa

1. Do not intoxicate your brayne, with a mad vanity of Nobility of race, which causeth many to dig out, and disentembe their Grand-Sires, as it were, from the ashes of old Troy: and as Ansonius sayth, in searching out so carefully uncertaine parents, they many tymes give occasion to thinke they have none certaine. Nobility is not to be blamed, since it is the happinesse of good Extraction, but to be vauntingly pussed upon this occasion, is a meere folly. He that should revolve, and riste, the whole masse of mankind (sayth Plato) should find, there is no King, which commeth not from servitours, nor servitor, which commeth not from Kings.

complacence, ticklings of reputation, which inebriate all shallow braynes. Not through affectation to display a large list of tytles, and qualityes. The tyme hath been, when men named landes; at this day lands denominate men: So many abiect villages, boroughes, hamlets brauing it in paper, and setting our memoryes on the racke, to name one man, who rather should be named, and renowned for vertues, which are the inheritance of men. Our anneessours, who built their tytles in noble actions, were men of heaven: but now when we so passionately seeke to acquire names of the earth, we thereby

3. When one is arrived by vertue to some fortune, and condition eminent, not at an instant to turne his brayne, as with a voluntary drunkenesse, and forget not onely his poore parents, but himselfeasso, affecting wry mouths, erabbed lookes, disdaynes, il contenances, & much exterior seeming to blot out the memory of his extraction. The good *Primislaus* being come from the fortune of a Peasant to the Soueraignty of Bohemia, cau-

very well declare, we are men of the earth.

fed

Section XXX. [Humility. 37

fed his Country-Cassocke, and high shoots to be kept in the Church, and yearly represented to himselfe, to renew the memory of his bloud, and thereby cherish his owne Humility. Pope Benedist the eleauenth, the sonne of a silly Peasant, his Mother being brought to him, in a rich and sumptuous habit, with intention much to please him, turned his eyes away, and sayd, he could not acknowledge this woman for his mother. And she afterwards returning to him in her Rusticke attyre, he owned her, and yielded her all the dutyes of a good Sonne. Their harts were deep in humility, and not of these petty spirits, who are ashamed of their beginning, and resemble those beasts, who thinke they are well hidden, if their head be couered, shewing the rest of their body.

4. Neyther to make your selfe Fierabras, nor the knight of the burning Sword, in matter of valour. Those which most braue it in wordes, are found very short in performance. The world is sull of Rodomants, who only are transported with arrogant, and sodayne surves, as Rabfaces in the Scripture; but sew are found truely valorous. When Homer maketh his braue Captaynes march, he gives them silence for guide. Contrarywise he maketh Cowards to babble, and chatter like Cranes: The one passe a long like great rivers, and let their streames glide softly with silent maiesty: the other do nothing els, but murmur like little brookes. A signe of not being valiant at all, is to strive to seeme valiant.

defect in the independent, which is the beauty of the foule. It is verily a desperate vanity, when a Lady under the colour, that some scribling Rimer, hath given to her, the lockes of Jurora, the eyes of Venue, the port of Inno,

Aaa 2

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the feet of Thetis, makes herselfe the Queene of Antioch, and glorifyes her selfe many tymes with a beauty
imaginary. Queene Stratonica, wife of Seleucus, had not
one hayre vpon her head, yet notwithstanding gane six
hundred Crownes, to a Poet, who had celebrated her
in his verse, and song, that her hayre had the tincure of
the Marigold. I know not how this soothing flatterer
meant it: but this Queene became very proud, which
made her so much the more ridiculous. Although this
beauty were true, it is but white, and vermilion skinne
distended ouer a carcase, which couereth many ordures;
it is a dunghill blanched with snow, an Idoll of sooles,
a flower of the field, which hath (as it were) for Horison the instant of it's birth. We may well give it the Epitaph of the Rose.

Mirabar celerem fugitiua atate rapinam, Et dum nascuntur, consenuisse Rosas.

6. A much more notorious folly it is also, to boaft, and braue it in apparell, which are playsters of the scarres of sinne, to wit, nakednesse, borowed feathers from all kind of birds, vnpunished thefts, witnesses of our Pouerty, with causeth vs to beg the assistance of all creatures to couer our shame. What an indignity is it, to be desyrous to be braue aboue ones estate, quality, or port, and to arrive to this height, to beare often the fat, and marrow of the poore in the playtes of garments? Nay, these many rapines are not sufficient to entertayne this enraged prodigality; debts must grow which cannot be discharged; filke must be dregged at your heeles, and a Sergeant ready behind you; to shew gold, and hide mifery, and finne; to adorne a body, as if it were a Temple of Ægypt, with all possible splendor, and to lodge within it the foule of a rat. What infamy is it, to behold

in a banquet, a Romane Lady Lollia Paulina, cary about her in chaynes, carkanets, and pretious stones a million of gold, and her Father, who had despoyled all the Romane prouinces to cloth one onely daughter, drinke afterwards poylon, ouerwhelmed in the despayre of his owne affayres? The Chamlet-coate of the greatest of all our Kings, S. Lewis, is it not of power to confound all Courtyers both male, and female, who having nothing worthy of prayle in them, would dignify themselues. with apparell, shewing they have like peacocks, a litle head, litle brayne, beautiful feathers, and a long tayle?

7. Not to be proud, neyther for riches, for it is a riuer, which this day passeth along by your lodging, and is no more yours, then the river of Seyne. Not to looke with a furly face in great fortunes; and dignityes; for it is a vizard in a Comedy, which presently must be pulled off Not to valew your felfe highly, for a happy memory; for it is (as it were) the belly of the foule, many times filled with much windynesse. Nor for the spirit; for it is often thin, like the spiders web, to catch flyes, and nothingels. Nor for the judgment; for much to confide therin, is a daungerous leaproufy in the hart of man.

To measure your selfe by your owne rule, to know your owne ability, not ouermuch to prefume of your owne forces, not to vndertake a great burthen, & thrink : vnder the weight. To speake litle of your selfe, & of all that with is your owne, not to ouerprize, not deiect your selfe, to do good, without speaking of it, to obey faythfully, readily, couragiously, the commaundements of fuperiors, to moderate defyres, to love mediocrity in all things, to have a sweet, affable, and respective conversation.

9. If you be truely humble, you necessarily will Aaa 3 hana haue the acts of magnanimity, which are to vndertake great things for the honour of God: For nothing is so potent, as the humble man, who expecteth all his power from heauen, to contemne the promises, and menaces of great men, when they request, or command you to do any iniustice.

10. To drive from you with courage any obstacles, which present themselves, to divert you from a good Ariflot. 7. worke; to make litle account of all the states, and digni-Ethicac. , tyes of the world; to enter in it, ftay in it, go out of it euer, with the same countenance. To take honour, as a tribute, which you are to put into the coffers of God. To abide continually both in adversity, and prosperity within your felfe. To recompence a benefit liberally, neuer to detract, prayse litle, beg seldome, admire nothing lightly, nor complayne of any man. To hold ranke among great men without vanity, and to humble your selfe to inferiors through charity: not to vndertake many things, but performe braue things. To hate flatery as a plague, hypocrify as a poylon, complacence as a mockery; to do, and speake freely, what is reasonable; not to remember injuryes; To ayme rather at true honour, then profit.

Section XXXI. Practise of Patience.

EHOLD that, which setteth a seale vpon all vertues, Patience, euer the first in the list, and last in the triumph. It is the crowned Pomegranate which hangeth among bells in the lowest border of the high Priests robe of the old Law.

Section XXXI. Patience.

Law. It was a goodly thing to cary all the world on his habit, all was imperfect without the Crowne of Patience, she it is which hath the bell to teach vs, that all vertues are very excellent, but it belongeth not to them, to proclayme victory without patience, and perfeuerance.

Other vertues are, as those auncient Painters, who set at the soote of theyr Table, Pingebat, Faciebat; he painted, he made: but Patience may affixe, I have made, I have perfected, since it giveth full accomplishment. It is the schoole of Christianity. So learned are we (fayth S. Ambrose) as we have patience; so much do we participate with God, as we can endure by his example; he super hath taken a body, to be able to suffer, and to make himfelse altogether the mirrour of sufferers, and the reward of those, who have patiently endured.

If we suffer not to imitate him, our soule is no longer ours: for it is the word of the Sonne of God, that we possessed in this soule, but by the meanes of patience; if we leave it, we loose all. For the practice of this vertue, Irequire not, you should be a Saint Macarius, who for having killed a gnat, which pricked him, (as if he had committed a great act of Impatience) went for the space of six moneths, exposing his naked body to all the slyes, gnats, and waspes of the wildernesse, to be revenged upon himselfe. This Patience is not for your purpose; learne one more easy.

1. That you a little beare with your selfe. Al folly hather this property with it, that it is perpetually in disturbances, ever weary with the present & with ope mouth gaping for the future. It leapeth like quickfiluer; It boundeth, & skippeth fro thought to thought; from purpose to purpose; from place to place; as the stagge from the

hillocke

hillocke to the mountayne, from the mountayne to the hillocke. And all that proceedeth from impatience of hart. Take for the first act of patience, to reclayme your selfe within your selfe, not to be euer vpon chaunge, to rest with sirme footing in the conditions, professions, employments, recreations, in which through duty, you

are engaged.

To spare men, (as sayth the Emperour Antoninus) and fuffer men. You would have men speake. laugh, go, and spit, euen after your fashion, that is the way to please you. Superiors molest you, equals trouble you, inferiors can do nothing to content your appetite, the noyle of a doore, the wind of a window, a glasse broken, a messe of broth ouer salted, a fly in the kitchin negligently driven away by a feruant, makes you enraged. You have more disturbances, then the winding Euripus hath waves. This proceedeth from the great weakenesse of your understanding, esseminacy of seih, tendernesse of education, custome of curiosity, sicknesse, and giddynesse of spirit. If you do not seasonably preuent the mischieffe, and accustome your selfe daily to tolerate some inconvenience with sweetnesse, and patience, you will become a monster in conversation, insupportable to all, and in conclusion troublesome to your selfe.

What an indignity is it, that a man, full of rebellions agaynft God, should defire that men, and beaftes ferue him, according to all his humours? Some petty companion will be so punctually observed; and a thousand, and a thousand Kings have endured a million of indiscretions of their servants with patience. Is it not said, that Philip the second King of Spayne, having writte a letter with his owne hand, with much study, and la-

bour,

bour, to be fent to the Pope, when he asked for fand to put vpon it, his Secretary halfe a fleep, powred the Inke in the standish vpon it; this would have put you into a fury, & yet behold a man of this eminency bare it with-

out speaking one rough word to his seruant.

From hence you shall learne, to suffer Calumny, and flaunderous wordes, not rayfing a storme in your mind, about the interpretation of a doubtfull word; not to frame differences about the legge of a fly. Not to be amazed at forged imputations, which trench euen vpon the Diademes of Kings, and Miters of Popes . The buckler, wherewith you must resist them, is contempt, and innocency. It is fayd, the Bafilicke, defirous to infeet a looking glasse, killeth himselfe, by the repercusfion of vapours, which proceed from his body, and the calumniatour doth the like, when he meeteth with a pure vnspotted life; it is a smoth glasse, which slayeth him with his owne armes. Speake only these Royall words of David, a King, and Prophet: Si Dominus inci- 1. Regard tat adversum me, odoretur sacrificium meum. My God, if thou suffer this persecution agaynst me, at the least I beg, the sacrifice of my patience may ascend to thy Aultar, in the odour of sweetnesse. Saint Ambrosi as I have domonstrated before, hath observed, that this great spirit was to framed to patience, that being perfecuted by his Sonne At folom, and at the same tyme furiously purfued with the fowle flaunders of Semei, he tooke the clamorous tongue of this detractour, to make (as it were) an Antidote, and apply it to the forrow he receyued fro the parricide of an vnnaturall Sonne. Verborum contumelia, parricidi leuauit arumnam .

4. Patiently to endure a malady; it is a hard matter in vehement paynes, that some outcryes, and exclama-

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[Lib. 3. The Holy Court. 378

tions escape not Nature. I know not what hart that gentleman had, of whom the Table of Constancy speaketh, who played on a Lute, when his leg was cut off. with biting fawes & burning cauteryes, without breathing forth one filly figh. That is not exacted of you, but that you vse some moderation, and aboue all, you have a foule refigned, principally in dolours, and small maladyes, which give you leafure inough, to re-enter into your selfe.

Finally to swimme in a strong streame, you must fortify your felfe against all humane accidents, as are the hurly-burlyes of fortune, which in a moment thrust a ma downe to the bottome of the wheele, banishments, imprisonments, shipwracks, losse of goods, infamous accusations even of innocency it selfe, crymes, calamityes, death of friends, neere kinred, Fathers, Mothers, Brothers, Children, and all that, which hath sadnesse, &

horror in nature.

augit

Out alas, what lightnings, thunders, tempests on all fides? what trappes, what snares? O man (miserable creature) drenched in the water of thy teares, which are more familiar to thee, then the fea, and rivers to fishes, where wilt thou faue thy felfe, if thou put not thy felfe under the shelter of Patience? All is replenished with mileryes, and to be defyrous of exemption is a petty Apostacy in nature. Tribulation is the Kings high way, beaten with the facred steps of thy Maister, and with a countlesse number of Saints, who all of them have made of their afflictions the degrees of their glory. Behold thy I E s v s, he is the brasen serpent, planted in the wildernesse of this world, which healeth all the bitings of our Impatience. Behold Patience, it is the falt of the Prophet Elifaus, which purifieth the polluted waters, and

Section XXXII. Fractise of daily Actions.

the day, and the day in the moneth, the moneth in the yeare, and the yeares in the ages.

Euery day is a briefe table of our life, and the meanes to make ones felfe perfect quickly, is to performe all our daily Actions, with mature confideration, and perfe-

ction .

- The Sunne; he hath a long time, for your ponderation, drawne the curtayne of the night, to give you occasion to reioyce at the great spectacle of the workes of God; and your Curtaynes are still shut to entertayne you in the dusky image of death. Get out of your bed, and thinke, this goodly Starre which maketh you begin the carriere of this day, will this day runne more then ten, or twelve millions of leagues. And you, how many steps (I pray) will you set forward to draw neere to Vertue? This indefatigable Harbinger is gone out , to marke out for you the lodging of a tombe, so many minutes are so many pointes deducted of our life. Will not you follow the counfell of the Sonne of God, and do well, while it is day? A great night will quickly couer you with his winges, in which you shall have no more meanes to trauell.
- 2. Take euery day, as a day in haruest; Take it as a day of a Mart, or Fayre; Take it as a day, wherein you Bbb 2

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are to labour in the golden Mines; Take it as a ring, which you must engrave, adorne, and embellish with your actions, to be in the evening, presented to the Aultar of God.

Represent to your selfe a notable consideratio of Saint Bernard, that your actions passe, and not passe, for euery worke you do, is a grayne of feed for life eternall. Say, as Zeuxes did, that renowned Painter, A Eternitati

pingo: I paint for Eternity.

S Thom. de moribus deuinis.

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4. Follow the counsell of S. Thomas; performe euery action in the vertue of IESVS CHRIST, defiring to have all the good intentions, and affections of the Church militant and triumphant; lo do it, as if on it depended the prayle of God, the good of the whole world, all your owne saluation, and as if it should fet a feale vpon all your workes ..

Vndertake ouer night, the purpose of the good workes you are to do the day following, what points you are to meditate on, what finne you are to refift, what vertue you are to practife, what affayre you are to handle, to make all appeare in his fit time, with a well ordred for fight It is Ariadne's thred, which guideth our actions in this great labyrinth of time, otherwise all

would wholy run into confusion.

6. Haue so much curiohty in you, as sometimes to know of what colour the dawning of the day is, out-Arip even the steps of light, according to the counsell of the wife, to prayle God. Take heed you imitate not that (wine Epicurus; who boasted he had waxed old, without euer beholding the Sun rifing, or fetting. It is a good custome to get vp in a morning, but difficult to perlwade women fo. That famous Apollonius, held in his time for the oracle of the world, comming very ear-

ly.

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ly in the morning, to the gates of Vefpasian, and finding him awake, thereupon coniectured, he was worthy to wield an Empire, and sayd to one that accompanied him: Vndoubtedly this man will be Emperour, seing he is so early a stirrer.

7. All that you are to divide the day in, is severed in 3. parts, Deuotion, Businesse, Recreation Deuotion must cary the torch, & open the doore to all our actions.

8. Make account, at your first awaking to give all the first fruits of your faculties, senses, and functions, to the divine Maiesty. That Memory, may presently put you in mind, that you ought to do the worke of God; that the Vnderstanding cast a consideration vpon his Creatour, like lightning; that the Will be enkindled with his love; that the Hart may shoot forth some enflamed arrowes, some desires, some affections wholy celeftiall; That the mouth, and tongue may endeauour to pronounce some vocall Prayer to the Holy Trinity; that the hands may make the figne of the Croffe vpon the forehead, and breast; then, that they may be lifted to heauen; That the armes, and feete may shake off, the benumming stupidity of sleep, as S. Peter did the chaynes at the Angels voyce. Behold a good beginning, to offer your felfe, as a facrifice to God . The hayre was vsed to be pulled from the victime, and put into the fire before facrificing it: fo ought you at your first awaking to summon these smaller actions, for the commencement of your Sacrifice :.

ther more long, and ferious denotion, which you are to make in your closet, when first you come out of your bed. If you have so gorgeous garments to put on, that necessarily you must bestow some notable time to dresse.

you, it is a miserable seruitude . Obserue you not , it should be done, to render your tribute to God? Then cloath you indifferently , as much as shall be necessary , for comlinesse & health. Afterward with bowed knees, vie five things , Adoration , Thansgiving , Oblation, Contrition, Petition.

Adoration, in adoring God, prostrated on the earth, resounding like a litle string of the world's great harpe, offering to the Creator this whole V niuerfe, as a votiue Table, hanged vp, on his Aultar, wholy refigning your felfe to his will. For this act it is very expedient to vie the Hymne of the 3. Children in the furnace, who called alcreatures, as by a check-rowle, to the prayles of God.

Thanksgiving, for all benefits in generall, and particularly for that you have happily passed ouer this night. The Church furnisheth vs with an excellent forme of than sgiuing in the Hymne, Te Deum laudamus.

Oblation of your facultyes, fenses, functions, thoughts, wordes, workes, and of all that you are, remembring the fentence of S. lohn Chryfostome, That the worst auarice is to defraud God of the oblation of your felfe. Offer to God the Father your Memory to replenish it, with profitable, and good things, as a vessell of election; To the Sonne, your Vnderstanding to enlighten it with eternall verityes; To the Holy Ghoft, your Will to heat it with his holy ardours; configne your body to the Bleffed Virgin, to preserve it vnder the seale of purity.

Contrition in generall for all finnes, and particularly for some vices, and imperfections, which most surcharge you, with a firme purpose to make warre against them and extirpate them with Gods affiftance.

Petition; not to offend God mortally, not to fayle, with grace, light, and courage, to refift those sinnes, to

which

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which you most are inclined. To practife those vertues, with are most necessary for you. To be guided, and gouerned, this very day by the prouidence of God, in all that may concerne the weale of your soule, body, and things externall. To participate in all the good workes, which shalbe done in the Christian world. To obtayne new graces, and succours for the necessityes of your neighbours, who you then may represent, and this by the intercession of Saints, wherewith your prayer should be seasoned. It is to very good purpose then, to spend some quarter of an houre at the least, in reading some spirituall booke, imagining it, as a letter sent from God to you for direction of your actions.

res, to acknowledge your great servitude, so to serve with much industry the most abiect, and brutish part of man; to thinke you garnish a body, which even this very day may be a putrished rottennesse. What time, and diligence had sefabel vsed that last day of her life, to adorne, and deck a body, that was trampled vnder the seete of horses, and gnawen by dogs some sew houres after? Masse must be heard at a due houre, in the manner before related, and that is a most especial act of deuoti-

on.

fayres, which one manageth, whether it be for the publike, or for your owne particular, in the gouernement of your family, or discharge of some office. A good bufinesse, is a good denotion, and nothing is so much to be feared as Idlenesse, which is a very Ant-heape of sinness. He that taketh paynes (sayd the auncient Fathers of the desert) is tempted, but by one Diuell; he that is idle, by them all, There is no person so Noble, or eminent, that ought

ought not to find our some employment. If Iron had the reason of vnderstanding, it would tell you, it better loued to be vsed by much excercise, then to rust, and con-

fume in the corner of a house.

In the practife of charges, offices, affayres, to vie science, conscience, dexterity, diligence. Science in learning that, which is profitable to be knowne, for the discharge of duty, in informing ones selfe of that which cannot be gheffed at , in hearing counfell , examining, and weighing it with mature deliberation. Conscience, in administring all things with integrity, according to lawes divine, & humane. Dexterity, in doing all things discreetly, peaceably, with more fruit, then noyse, in fuch manner, that one shew not anxiety in affayres, but like that Prince, of whome in auncient time one fayd, That in the most busy occupation, he seemed euer to haue the greatest vacation. Diligence, obseruing occafions well, and performing euery thing in time, & place. He that hath neuer fo litle spirit, and good disposition, shall alwayes find wherein to employ himselfe, principally in the workes of mercy, both spirituall, and corporall, amongst so many objects of our neighbours miferyes .

13. Time of repast, recreations, sports, and visits, should be very regular, for seare nature be not dissoluted in a lazy, and bestiall life, greatly vnworthy of a noble hart. Away with gluttony, play, detraction, curiosity, scotting, babling. Let the conversation be as a file, to smoth, and cleanse the spirit, and ever to adopt it, to it's

proper functions.

14. One should not in affayres, recreations, retirements, omit at sometimes to eleuate his hart to God by iaculatory prayers. Happy are they, who in every houre

of the day, do make unperceyuably some little retrait in theyr harts, casting their eye like a lightning slash, upon the houre past, and foreseing the direction of the next. Aboue all, after dinner, it is fit to re-enter into ones self, and to see the good order with hath beene given, for the

execution of the mornings good purpofes.

15. In the Euening before you go to bed, you are to vie examen of Conscience, Letanies, and other vocall prayers, with the preparation of the meditation of the next day, happily to shut vp the day with acts of Contrition, Fayth, Hope, Charity, prayers for the liuing, and dead. Thereupon settle your selfe to sleep, with some good thought, to the end, according to the Prophet, your night may be lightned with the beautyes of God. If any interruption of sleep happen, marke it out with laculatory prayers, and eleuations of hart, as anciently the Iust did, for this cause, called the Crickets of the night. This doing, you shall lead a life replenished with honour, repose, gratification towards your selfe, and shall ech day aduance one step forward to Eternity.

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THE

FOVRTH BOOKE

Of the Impiety of Courts:

The unhappy Politician.



obstacles are proposed, that me of quality haue in the way of Christian perfection, I haue made a collection of the most wholesome Instructions, which may guide them to the wisdom of heauen: Consequently, I purpose, accor-

ding as tyme, and leafure will permit, to write the history of the Holy Courts, purfuing the course, which I proposed in the presace. But this volume being already become big in the presse, requireth nothing but the scale vpon it. Behold wherefore I have been willing to affixe it theron, with two bookes of grave, and admirable Historyes, which may scrue as a scantling, of the whole piece I intend.

The issue of all this worke, is to declare a most worthy saying of S. Augustine: That nothing is so miserable, as the prosperity of the wicked, nothing so happy, as true, and solide piety. To bring these two verityes into their full lustre of light, as well by example, as precept, I have chosen two Courts very different. The one, is the Court of Herod; The other of Theodosius the yonger. In the one, the disasters of impiety are beheld; in

the other the happynesse of vertue.

Verily, I have cast the eye of my consideration vpon divers Historyes, and have seene none which may make great me more fensibly apprehed, how those, who rulein Courts & places of dignity by meere policy, & humane prudence, accommodating religion to their owne interests, are deceyued, as the life, and death of this vnfortunate King of Indea. He had an infinite naturall judgment, an admirable penetrating Spirit, a Courage vnspeakably dauntlesse. A man, who derived from nothing, advanced his fortune even to the Regall throne, and established it amongst so many thorny affayres, as made him admired by the wifest of the world. But because he built vpon this Maxime of Impiety, that Religion, and law should be made to serue our proper interests, he led a life full of crimes, and disturbances, concluded with the most disastrous death, that may be imagined.

That also which hath made me resolue vpon this history drawne from Iosephus, with some other little fragments and memorialls, dilating it according to the talent of my stile, without vsing any other transcription, is, that besides the Vnhappy Politician, you shall therin read Innocency persecuted, in the life of a Lady, who hath beene a true mirrour of Patience, and whome I

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388 purpose to propose, as one of the greatest ornaments of our Holy Court . It is from hence, I may truly gather a most beautyfull rose amongst the sharpest thornes, shew calmest serenity in the roughest stormes, and seeke the hony-combe in the Lyons throate, fince I, in Herods Court, striue, to find out, the patient, and chast Mariamne, the true table of innocency, vnworthily vsed. The fuffrance of this poore Queen would deferue to be consecrated with a pen of Adamant, in the temple of Eternity, fince she is able to dazle the eyes of the most hardy, to fill the mouths of the most eloquent, and rauish the mindes of those who admire no vulgar things.

God, who ever rayleth the glory of his Elea, as from the depth of the greatest miseryes, seing the soule of this Princesse, among the most eminent, and illustrious, thought he must give her a large field for encounter, to reape the richest palmes of patience, affoarding her Herod, a bad Husband, a barbarous Persecutour, an infamous Executioner: but euer, more agreable to the patient Marianne, in the quality of a Persecutour, and a

Hangman, then in the office of a Husband .

To knowe the strength of this Anuile, we must vnderstand the hamer, which beateth on it. To speake sufficiently of the finguler vertue of this Queene, we thereunto must oppose the malice of Herod: we necessarily must behold, how this disloyall man, holding his Life, Scepter, & Crowne from the house of Marianne, for recompence therof, tooke from her, scepter, crowne and life, after he had drawne her bowels out, caufinge het pearest of kinne to be put to death before her eyes, then casting her, all bloudy vpon the pyle, where the bodies of her parents, and brethren were burned, as the last facrifice of his fury, yet neuer at all startling at her inumcible

[The Vnhappy Politician.

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ble patience. Euery man speaketh of Herod, as of a man of morter steeped in bloud, as of a Tyrant, who would murder mercy it selfe: but euery one knoweth not the wiles he vsed to possesse himselfe, both of Queene Marianne, and Scepter of David, oppressing the one with all Ingratitude, and gouerning the other with vnspeakable Mischieffe.

About some fifty yeares before the Nativity of our Lord and Saniour, the kingdome of Indaa, which fubfifted, although among strange Ecclipses, and horrible vicifitudes, from King David, almost a thousand yeares; after it had so many times tottered, and so often by many shocks, and concussions beene established, in the end found its totall ruine, and tombe in the discord of two Brothers. At that time Hircanus raigned, a good man, but a bad Kinge, who neyther had fortitude, valour, nor courage. He ysed as much remissnesse in his charge, as he practifed Innocency in his manners. His ouermuch eafinesse made him degenerate into a certayne stupidity, and being vnapt to do ill, he rendred himfelfe capable to be an instrument of all kind of euils, by being too easy for the impressions of another. He acknowledging his owne weakenesse, freely resigned the dignity, and burthen of Empyre to his brother Aristobulus, a valiant, and hardy man, who had litle Successe, and many Enterprises.

II. In the meane tyme, Palestine during the inconfrant wavering of this Royalty, was much courted by her neighbours; but aboue all Antipater, Father of Herod, an Idamean by Nation, an Arabian in manners, wealthy, factious, able to overturne a large Empire by his subtile wyles, had for a long tyme an open throte upon the kingdome of Iudea: He well foresaw, it would Ccc 3

The Holy Court. Lib. 4. be a matter very difficult for him, to force a passage for his wicked ends, whilft this couragious Lion Aristobu-Ins bare swa but were he dismounted, and Hircanus feated agaynein his throne, all were in his owne power. What doth this Arabian then? he loweth in the foules, & minds of the people, feeds of revolt against Aristobulus, a faying: They were very remisse, and disloyall, so to fuffer Hircanus their lawfull King to be dethroned, to whom Nature had graunted Empyre, to transferre the Kingdome to a mutinous, and turbulent spirit, who a quickly would withill mannage make them feele the ruine and desolation of all Palestine. That they had forn faken a King, blameworthy in nothing, but in furplufage of goodnesse, to take another, who having made n entry into Principality by the gate of Infidelity , could not raigne, but in the difastrous misery of his Country. Although Hircanus should yield vp his right, he were not dispensable in this his Modesty. The more vnworthy he should esteeme himselfe to rule, the more were his worth. The glory which he endeauored to decline, in the vnderualewing his owne person, would waite wpon him euen to his tombe. Yea should they obiect to him his great (weetnesse, and facility of nature, it were more futeable to the piety, and gentlenesse of the Iewes;

better loue a Statue, then a Spar-hawke.

This wily spirit by such like remonstrances quickly found much credulity, partly in the minds of those, who affected innouatio, partly amogst those who were guided by Iustice, & all saw not, how wnder the colour of publique good, he sought to rayse a Monarchy for himselfe, or his heires. He thus having allready put the Iron into the sire, gayned the hart, and opinion of Hir-

. If Doues were to choose them a King, they euer would

canus

canus by all kind of observances, and testimonyes of amity, which was a matter not hard to do, this Prince fuffering himselfe to be gouerned by those, who made shew of any the least affection towards him. Behold him now, as Procurator, Tutor, and Mayster of this flexible fpirit, whome he fo, vnder pretext of frendship, posselsed, that the actions of Hircanus sought no other issue, no other extent, but as they were guided by the thoughts and counsells of Antipater . Notwithstanding when he proposed to him to make warre agaynst his brother, to repossesse himselfe of the Royall Throne, he found his hart all of Ice, and was fayne to vie his best endeauour to enkindle him, through the excessive coldnesse of his nature. In the end he one day plainly discouered to him: . That this abrenunciation of rule, which he had transacted with his brother, was a thing incompatible with . his honour, and life. What eye, would not be dissolved .. into teares, to behold him despicable, and wretched, whilest his brother lived in all superaboundance, and pompe. It were to confound the Lawes of Nature, it ... were to authorize Tyranny , to fay, that little Theeues should live in fetters , and Aristobulus , that had vsurped a Kingdome fit in filken robes, and resplendently glitter in Diamonds. That a Kingdome was a shirt, which neuer was to be put off, but with life. That they were tales of lazy Philosophers to affirme, that Diademes were tiffued with thornes; their Rubyes, and Diamonds neuer having pricked any man The life that Hircanus then led, was good for a Religious Essean, but not for a King. To conclude, that the people defired with pattion to fee him reestablished in the throne of his auncestours. He plyed the eare of this Prince with fo many forcible words, that he already began to gayne him: but yet found

found himselse combatted by two powerfull reasons, the one was his oath, by which he had renounced Prin-

cipallity, and the other his weakenesse.

From the oath Antipater absolued him, saying he had Sworne to a sinne, and that there was no obligation to execute it. For inability, he made ouerture to him of Arabian succours, which he had in his power. So that finding him wavering voon this wicked passage, he cast into his soule blacke seasousyes of his brother, as of him, who after he had vsurped his Estate, would enterprise on his life, counterfayting conspiracyes framed against him with fo much art, that Hircanus yielded himfelfe vp, & gaue him the absolute commission of warre, or peace, as best pleased him. This concluded, the apple of discord is cast, Antipater fayleth not to sollicite Arethas, the Arabian King, who commeth with a huge army to fall vpon Palestine, not without barbarous hostilityes, and lamentable desolations, even to the neere straitning of Aristobulus, and the holding him befieged in lerusalem, the capitall Citty of his Kingdome.

III. But as the greatest Serpent deuoureth the lesser, it happeneth about the time of these vndertakings, the Romanes, vnder the conduct of Pompey the Great, making theyr Eagles to glitter in Syria, and leading an army of sire, before which the petty Kings were but as chasse, forced the Arabian to retyre into his Kingdome, they marching in all parts victorious, and vndertaking to give law, peace, and warre, to whom they please. The two brothers sayle not to seeke the gratious sauour of the Romane, every one in his owne way, with their best endeauour, well seing that therin was the mayne of the businesse. Aristobulus as the more free, couragious, and royall, found in the very beginning most fauour,

hauing

tedious,

having presented to the Romane, amongst other largestes, a golden Vine, one of the most curious workemanshipps of the world, which was afterward seene to. serue as an ornament for the Capitoll. In the end behold the two Brothers contesting at the feete of Pumpey to plead, not for a meadow, or a vineyard, but for a Kingdome, little confidering, that putting their fortunes into the hand of a stranger, who had no other Law but his owne ambition, under the shadow of arbitration, he would fixe his tallons. Antipater beholding from the beginning, the ballance to bend towards Aristobulus, as vato him, from whome the Romans had most cause to hope readyest seruice for their pretences, spared not to dilgrace him, to lay aspersions on him, to cast the Romans into a distrust of his spirit, and perpetually play the sleeping dog before Pompey, in such fort, that Ari-Stobulus, foreseeing well, that this pernicious man, abufing the name, and weakenesse of his brother, sold them both to the Romans, stood vpon his guard, having more animofity, then ability to refift the army of a valt Empyre.

The poore Prince shrinking vnder the burthen of fuch an enterprise is taken, put into fetters with two of his Sonnes, and as many daughters, was lead to Rome to serue as a sport in Pompeyes triumph. Ierusalem is made tributary, the High Priests place given to Hircanus, and all authority in the hands of Antipater. It was a spectacle, which drew teares even from those who before loved not Aristobulus, to behold this vnfortunate King in fetters, with the Princes his Sonnes, and those much to be deplored Princesses his Daughters, all heyres of their Fathers misery, who left their Country, where they had flourished with so much honour, to seeke amongst

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tedious, and irkesome voyages both by sea and land, seruitude, or death, which euer is the ordinary vow,

and prayer of the wretched.

Antipater (as yet) all bloudy, gathereth the palme of this victory, and establisheth his little Monarchy, which he a long tyme had plotted. Hircanus resembled an old sepulcher, which retayneth nothing but a bare tytle, all was acted by him in apparence, and nothing for him in effect: the other enterrayned, and courted the Romans with his money, gaue prefents, fent, and receyued Embassadours, practised supports, gayned corespondencyes, corrupted powers, ruined refistances which opposed his greatnesse, & made this poore High-Priest in all things, to beare the feeming Scepter. Then feing him dayly become more weake then himselfe, to secure this state vpon his owne Sonnes, he maketh the eldest (to wit, Phaselus) Gouernour of Ierusalem, and giueth to Herod his youngest the Tetrarchy of Galilee. Some time afterward, having sucked downe all the wind which his ambition presented to him, and not knowing, what more to do, he dranke a Cup of poylon, which was in a banket offered to him by the fly cunning of Malicus his enemy. Behold the current of humane things. Thele Spirits enragedly mad after greatnesse, which they purfue with a'l manner of toyle, and finister practifes, are as those little bubbles, that rise on the water in the time of a tempest, they increase, and cracke in a moment.

IIII. Antipater being dead, his two Sonnes Phaselus, & Herod, divide the succession: ech one holdeth firmely his share, and striueth to possesse the hart of Hircanus, making him alwayes to personate his owne part. Herod as soone as he was in office, even in the life of his Father, being (as yet) but sifteen yeares of age, well discovered,

what

what he would be, by his naturall inclinations, which proceeded from him, as flashing streakes from a clowd, to be instantly turned into lightning. He had a malig ne spirit, crafty, ambitious even to fury, and whose singars perpetually itched after bloud, & slaughter. And verily, he defiled his tender yeares, and first beginning of principality with effusion of humane bloud, falling not only vpon one called *Ezechias*, who lived in the reputation of a Pyrate, but he also cut in pieces with him many Iewes, without eyther warrant, or knowledge of the cause, which engulphed many innocents in this ruine.

The Mothers of these people massacred by yong Hered, went out of the Temple, disconsolate, with their hayre discheueled, requiring instice of Hircanus, who was no other then a meere Idoll of Principality, notwithstanding much importuned by the cryes, and lamentations of these weeping women, and excited by the Peeres of his Kingdome, he ordayned that Herod should appeare before a tribunall of suffice. In this action the young man sufficiently shewed the fiercenesse of his courage. Others accused, came to this Parliament of Iudea altogeather in mourning habit , he thither went, as to a feast, or a Theater, wayted on with a flourishing retinue, cloathed in scarlet, frizeled, perfumed, and besides with the recommendations of the Romans, who bare nothing but armed words, commanding the Iudges to pardon without other processe. He then being but fifteen yeares old, so amazed the ludges, & Aduocates, with his very fashion and countenance, that of all those, who were prepared for long pleadings against him, there was not one to be found, that had the hart to mutter in his presence.

One of the Iudges, called Sameas, an honest man, & D dd 2 more

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more hardy then the rest, cryed out a lowd to King Hircanus there present: Syr, I wonder not, this young Lord commeth in fuch equipage to this barre, every one doth what he can for his owne safegard. But I admire that you, and your Counfell fuffer him thus to proceed, as if he came hither, not to be adjudged, but to murther the ludges; you presently through fauour will enfranchize him, but he one day by Iustice will assayle you. And verily, of the whole Senate not one escaped, whome Herod, being come to the full mannage of the Kingdome, put not to death, except him who delivered his opinion with such liberty. It is reported of Sameas, that who afterwards, there was question mooued to receyue Herod for King the others thereunto opposing constantly, he freely fayd, He gaue his voyce to Herod; and some amazed thereat: let it not seeme straunge vnto you (faith he) God in his indignation, will give vnto you a bad King, and a worse he cannot find then Herod: He is the fourge you stand in need of, to chastice your Infidelity .

Hircanus, then seeing the Iudges animated by Sameas, more inclining to the ballance of Iustice, then mercy, caused him secretly to be shifted away: For he embosomed him with love, and so hatched the Serpents

egge in his breaft.

Herod, nothing inferior to his Father in pollicy, purfuing his plots, and examples, inteparably vnited himfelfe to the Romans, gayning them with all manner of feruices, and entertayning Hircanus to ferue his turnes as a shadow, with all manner of complacence, and flattery. The Kingdome of Iudaa seemed (as yet) not to behold him, but in distance, his brother Phaselus, as the eldest held the best part. Aristobulus, whom you have seene led

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led in fetters to Rome, had also two sonnes, the eldest of which was called Atexander, Father of this chaft Mariamne, whose patience we decipher. The other was Antigonus, with whom Herod had much occasion. Of both he discharged himselfe in processe of tyme; for the vnfortunate Alexander, successor to the vnhappinesse of his Father Aristobulus, putting himselfe into the field, which fuch troupes, as he could amasse together, in the disaster of his fortune, was in fauour of Herodoppressed by the Romans. Antioonus having escaped out of the captiuity, wherein he was held at Rome, with Aristobulus his Father, gaue Herod matter inough to worke vpon: For putting himselfe into the Parthians power, he wrought so much with promises, and hopes, that they vndertook to re-establish him in his Royall throne. And thereupon they arme both by fea, & land, and handle the matter fo by force, and policy, that they ftir vp Hircanus and Phaselus.

Herod with much difficulty faued himselfe, & though he had a courage of steele, was so astonished with this surprise, that it was a great chaunce, he had not ended his life, vpon his owne sword. Hircanus vn worthily vessed by the communaundment of his nephew Antigonus, had both his eares cut off, & thereby made for euer vn-capable of the high Priesthood. Phaselus the brother of Herod enraged with the turne of fortune, voluntarily knocked out his owne braynes agaynst the side of a rocke. Herod, who alwayes cleaued to the fortune of the Romans, as suy to a wall, seeing his affayres reduced vnto an extremity, imploreth their assistance, representent the outrages of Antigonus, the hostility of the Parthians, significant the services of his Father Antipater, promiseth on his partall the world, and so handleth the

matter, that beyond his expectation, he is declared King, and at that instant Antigonus enemy of the people of

Rome, as a fugitive, and allye of the Parthians.

Herod pursueth him with might and mayne, ayded by the Romane forces. The miserable Antigonur, after a very long resistance was imprisoned, becomming the very first of Kings, who by commandement of Marke Anthony, was executed with a punishmet most vnsit for his quality, and condition, and among the Romans not vsuall, leauing his head vpon a scassfold in the Citty of Antioch, for no other cause, but for the defence of the inheritance of his auncestours. But Strabo sayth, that Marke Anthony could find no other way, to make Herod to be acknowledged for King, while there was yet any of the Bloud Royall lest, capable of rule, so much this people loued their naturall King, and abhorred a stranger.

V. After these slaughters, Herod mounteth to the top of the wheele, behold al the thornes (as he thinketh) pulled out of his seete: he now had nothing to grapple with, but an old man, an infant, and two women, the last remaynder of the Noble race of the Asmoneans. Hircanus was the old man, who (in truth) had watched, among the thornes, and horrible chaunges of his state. He was then (as yet) captine amongst the Parthians, but the King although a Barbarian, had so much commission of his so greatly afflicted goodnesse, that he permitted him to line, withall free liberty, in his Citty of

Babylon.

This poore Prince, who had passed his whole life voyd of ambition, bare the chaunge of his fortune with great equality, and temper of mind. The Iewes, who at that time, inhabited in the Parthians dominions, behol-

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ding him all wounded, diffigured, wretched, abandoned, difarrayed, did notwithstanding honour him as their King, with fo much respect, and reuerence, that he had almost found a Kingdome in Captivity. Herod who faw this man, might ferue as a colour for those spirits, that would ay me at him in the swindge of his affayres, as yet not well confirmed, dispatcheth an expresse Embassadour to the Parthian King with many presents, & letters, sweetned with silken wordes, wherein he befought him, not to bereaue him of the greatest contentment, he could possibly haue in this world, with was to be gratefull to those, who had obliged him. Hircanus (laid he) was his benefactor, his protector, his Father, and fince God had given him some repose in his affayres, it was an vnipeakable comfort to him, to share the scepter greatnesse, and affluent content of Kings, with a friend so faythfull, and worthy to be beloued. The King of Parthia willing to gratify Herod, whom he beheld to be supported by the Romane Empyre, the power whereof he more feared, then honoured the Vertue, gaue free leaue to Hircanus, to go whither he would. He put the bufinesse into consultation with the prime peeres of his Countrey, who much disswaded him: But the easinesse of his singular nature, that ever swallowed the bayte, without confideration of the hooke, yielded himselfe to the dissembled courteses of Herod, and returned directly to Ierusalem, where he was receyved with infinite demonstrations of amity.

Behold the whole regall family in the hands of this Tyrant. Hircanus had but one onely daughter, named Alexandra, a woman no whit of her Fathers temper, for the was extremely haughty, and had much a do with herselfe to bite the bridle in this feruitude. She was Mo-

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ther of two children, one sonne, and one daughter, the sonne was the litle Aristobulus, and the daughter Ma-

riamne, maryed to Herod .

VI. Mariamne was accounted the most beautifull Princesse of the earth; for Gellius who went prying after all the beauties of the world to make relation thereof to Marke Antony, having well confidered all the most exquisite Maister-pieces of nature, when he beholdeth Mariamne in Palestine, he protesteth all other beautyes, were terrestriall in comparison of this, which see. med to be composed among the heavenly Orbes. This man faw nothing but the exterior barke, and was wrapt with admiration, but her forme was not worthy esteeme in comparison of the noble qualityes of her mind. She was a grand-child of the great Machabees, well versed in the law of God, discreet, wise, stayed, circumspea, courteous, chast as Susanna, but aboue all couragious, & patient; who lived in Herods court, as Iob, on the dunghill. Neuer beauty, nor vertue, were so disgraced in any match. This creature which had power to make fo many braue Princes to figh for her, and who might behold so many obsequious services done at her foote, hath now Herod for her husband, who had nothing humane in him, but lineament, and figure. It was to match the lambe with the wolfe, the doue with the faulcon, and to tye a living body mouth to mouth with the dead, to marry such a Lady, to so prodigious a Monster.

But he who already had power in his hand, passionately sought her, as well for her incomparable beauty, as besides for euer to establish his state, considering the alliance of this little creature descended from so many Kings would couer the obscurity of his house, & gayne him more reputation among the Lewes. Hircanus, grand-

father

father of Mariamne, and Alexandra her mother, feing Herod was mayster of his desires, the Scepter already in his hands, although by Iniustice, and Tyranny, measuring all thinges by his fortune, not person, judged this way might yet be advantagious, and that his wife might mollify him, and make him fauourable to the Royall bloud. The generous Lady well forefaw, that the purting her into Hereds hands, was to cast her into the Lyons lawes. But not to gayne-fay those, to whom she had beene taught to facrifice her whole life, & to obey the lawes of necessity, she underwent the yoke, fortifying her Royall hart against all the stormy tempests; which feemed already to menace her. Behold her maryed. Herod loueth her, as the Hunter venison, for his appetite, and advantage, his love being not of power to make him loofe one filly grayne of his ambition, or cruelty.

This peruerfe, & violent spirit, who held the Kingdome as a wolfe by the eares, euer wauering, yea euen in the secure safety of his affaires, endeanoured nothing, but to rid himselfe of those, whose spoyles he possessed, the respect of this good Queen being notable to sweete or foften his fauage humours. He well shewed, how little affection he bare towards her allyes, when it might any way import his pretended interest, even at that time when there was questio to substitute a High Priest in the place of Hircanus, who having his eares cut off with much deformity, necessarily fell into the irregularity ordayned by law, which forbad him Aultars . Herod dayly faw the young Aristobulus in his pallace, Sonne of Alexandra, and sole brother of his wife, a most accomplished Prince, to whome every one destined the Myter; He fetts his eyes a wandring, and searcheth out on the further fide of Euphrates in the Citty of Babylon, an vn-E e e knowne

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knowne Iew, named Ananel, and createth him High

Prieft.

This was a pill, which Alexandra the mother of Aristobulus and Mariamne could not (wallow, yet thought fit to dissemble it She saw her house manifestly deiected, in that her Sonne after so many obligations was dispossessed of an Honour, to which Bloud, Nature, and the Consent of the whole world called him, to give it to a man of no value. She could not so well dissess her choller, but that she thundred more lowdly, then the misery of the tyme, and malice of Herod permitted.

Marianne still reposing in the calmenesse of her Noble spirit, declared to the King in her naturall sweetnesse: That he was the support of her house greatly dea cayed, and at that tyme vpon such tearmes, that she had no care to pretend to scepters, she only defired to breath her last in the world with honour. If he should give a Miter to her brother Aristobulus, it were to make a Creature from whomehe had nothing to feare, his Throne » being throughly established, and he being one from whome reasonably he might expect any thing, having the tender youth of this Prince, as a loft piece of waxe n in his hands. This act, would make him rule in harts, as well as in provinces, when he should be knowne to be a Father, and a Protectour of a young Sonne of Hircanus, whose vertue he alwayes had honoured. Briefly, that the honour which she had by matching with him, feemed not complete to her, whileft she saw her allyes kept from degrees, wherein they might be established, without prejudice of his authority.

Herod suffered himselfe for this tyme to be gayned by the charming sweetnesse of Marianne, and having deliberated the affayre with his Counsell, he resolued to

give the high Priests place to young Aristobulus his brother in Law, which was performed with much ceremony. He affembleth his friends in the hall of his Pallace, then lending for Alexandra, he made in the prefence of them all, a premeditated speach, complayning of her, and faying she had a mutinous, and turbulent foirit, which fought nothing but to embroyle the affayres, and take a Scepter from him, which heaven had caused him to purchase with so much trauell, and paine, to put it into the hands of an infant, to the prejudice of the Queene her daughter . Notwithstanding that, forgetting all injuryes, he could not negled his owne difposition, which was to do good, even to those, that wished him ill; in confirmation whereof, he gave the High Priest-hood to her Sonne, his purpose having neuer been other, and the subrogation of Ananel, having not been made, but during the tyme of expectation of maturity in the tender age of an infant.

This ambitious Mother, according to her fexe, and indeed beyond her fexe, vpon the offer of this High-Priests place, was so sensibly transported with iou, that teares gushed from her eyes, and she at that instant freely protested to Herod; THAT she had endeuoured all > the could possible, to keepe the Miter in the royall family, supposing it an vnworthy thing to transferre it els > where: but as for the Kingdome, she neuer had pretended thereunto, and that fuch resolutions should never » enter her thoughts. Whenfoeuer it should please Almighty God to call her out of the world, she would dy " well satisfied, leaving her sonne High Priest, and her daughter Queene . As for the rest, if she had exceeded in some wordes, the was excusable, as a passionate Mother, towards a Sonne, who well deserueth to Eec 2

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be beloued, a Mother in law of the King, to whom kinred, and alliance permitteth somewhat the more liberty, and a daughter of a King, to whom flauery is a hard morfell, and her stomack vnable to difgest it. But here. after fince he vied her fo courteoufly, he should have no

cause to complaine of her Obedience.

Hereupon they shooke hands, and behold they are frends. But out alas! The amityes of the world, are like the felicityes thereof. If the amityes be deceytfull, the felicityes are tyed to a rotten table, or grounded ypon mouing fand. The poore Mother rejoyced for a litle sense-pleasing flattery of her feauerish ambition, and faw not that her Sonne was not (really to speake) the High priest, but a sacrifice of the sauagenesse of Herod. The discreet Marianne, who by long observation had learned to hold prosperity as suspected, suffred her hart not to be dissolved into joy, that she stood not still ar-

med against the counterbusses of fortune.

The feast of Tabernacles, greatly celebrated among the Hebrewes, being come, Ananel, after he had ferued as an o. in cipher, is shamefully rejected. Aristotulus beginneth to exercise his charge. He was at that tyme but seauenteen yeares of age, but of a gallant stature, tall, and strayght as a palme tree, radiant as a Starre, and very like his fifter. When the people beheld him cloathed with the pontificall habillements, which were replenifhed with Maiesty, & to go towards the Aultar, & performe those ceremoniall rites with so much grauity, & coline Te, he appeared as a new Sun, which brake out of the clowdes, and came to gild the world, before couered ouer with darkenesse. All the hartes, of those poore Hebrewes, who so much had fighed in the Ciuil warres, freihly bloomed, and newly opened themselues, as roles,

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at the benigne, and gentle aspect of this young Prelat. His excellent naturall graces enchased in the Maiesty of his robes, rendred an incredible lustre, which dazeled the eyes of all beholders. Some stedsastly beheld him, & became as statues, yet shewing by their teares, their eyes

were not made of marble.

The other spake to him with infinite dumbe testimonyes of a neuer-filent harty affection. The rest made the resentments of their harts, burst forth from their lipps, not being able to withhold acclamations, too free, and profuse for the season, but for their loue excusable. They remembred the vertue of the auncient Machabees, who had delivered the from Idolatry, they knew the wretched Hircanus, was no other then a shadow following his owne funeralls, they retayned the fresh memory of the grandfather of this young High Priest, Ari-Stobulus the great, who had been carryed bound, and fettered to Rome like a galley-slaue; they were not ignorant, how A'exander his Father, & Antigonus his yncle had lost their lives, by opposing the government of a straunger This young Prince only remayned free from fo many ship wrackes, and in the greene tendernesse of his youth, they faw all the hopes of their Countrey to bud, and blossome. And as one is credulous to heare, what he affecteth, they perfuaded themselues, Herod, who at the beginning had demanded the Kingdome in the name of this young Aristobulus, would come to let go his hold, giving way to inflice, and for this cause, they with the more liberty enlarged themselues in these applauses; but poore creatures they reckoned without their hoft. Herod, having beheld this countenance in the people, instantly observed that according to his own Maximes, he had played the Clarke, and that this was

not his ordinary manner of proceeding, entring at that tyme into a furious iealoufy, he maketh the high Prieft, and his Mother, and wife to be so narrowly watched. that neyther within, nor without the pallace, they could

Stirre a finger, but Hered was advertised of it.

The prudent Mariamne, amongst these suspitions, lived still in grace, sweetning vpon one tide, and other all acerbities, as much as bufinelles of that nature would permit. But her Mother Alexandra touched to the quicke to behold herselfe amongst so many spyes, she, who was euer desirous to converse, and live with all Royall liberty, resolued to play at double, or quit, breake the guiues of specious seruntude, or yield her necke to Hereds fword, if it should come to passe, her calamity transported her into fuch extremety. What doth the? Cleonatra. that Queene, who had filled the world with her fame, was then in Ægypt, and naturally hated Herod, as well for his barbarous disposition, as for particular interests of her owne person: For she knew, he much had intermedled in her affayres, and given Marke Antony counfell to forfake her, yea to kill her.

This Tyrant was so accustomed to say, kill, that he easily aduised others, to vie the same medicine, which were with him in his owne maladyes frequent. It is a strange thing, that Cleopatra, one day passing through Indaa, he resolued to send her into the other world, thinking therewith to gratify Marke Antony. But was disswaded by his friends, saying, it was too audacious an attempt, and able for euer to ruine his fortune. The designe was neuer published: But Cleopatra had cause inough hereupon to hate Herod, which much emboldened Alexandra to write to her in such like termes.

Alexandra, to the Queene Cleopatra, Health.

TADAME SINCE God hath given you leave to be borne the most accomplished Queene in all qualityes, it is fit, your greatnesse serve as a Sanctuary for the innocent, and an Aultar for the miserable. The wretched Alexandra, who hath much iunocency, voyd of support, and too many calamityes, without comfort, easteth herfetfe into the armes of your Maie-Hy, not to give her a scepter, but to secure the life of her, and her Sonne the most pr. tious pledge, which remayneth of heaves benignity. Your Maresty is not ignorant, that fortune having made me the daughter, and Mother of a King, Herod hath reduced me to the condition of a servant. I am not ambitious, to recount my Sufferings, which I hadrather dissemble; but what-Sueuer a slave can endure in a galley, I beare in a Kingdome, through the violence of a Sonne in law, who having stollen the diademe from my children, would also deprine them of life. We are perpetually among spyes, sharpe knives, and black apprehension of death, which would lefe hurt vs, if it were more fodayne. Stretch out a hand of assistance to the afflicted, and affoard vs Some petty nooke in your Kingdome, till the forme be overblowne, and that we may see some sparkles of hope, to glimmer in our offayres. Glory therby shall abide with you, and with ws enerlasting gratitude.

Cleonatra having receyued these Letters, made a ready answere, and invited her, to hasten speedily into Egypt with her Sonne, protesting, she should esteeme it an unspeakable glory, to serue as a Sanctuary, and re-

fuge for the affliction of fuch a princesse Resolution of departure is taken, but the execution is a hard taske. The poore Ion, knoweth not, how to withdraw herfelfe from this many-eyed Argus. In the end as womens wit is inuentiue, especially in matters that concernes theyr proper interests, She, without discouering ought to any one, no not to her daughter Mariamne, fearing least her nature too mild should aduise her, rather to rest in the lifts of patience, then to attempt wayes fo perilous, she I say, only aduising with her owne passion in this businesse, caused two beeres to be made (a matter of ill prefage) to put herfelfe, and Sonne into, thinking by this meanes to elude the diligence of the guard, and so to be caryed to the fea, where a ship attended her, and by this meanes saue her life, in the power of death. But by ill hap, one of her servants named AE sope, who was one of those, appointed to cary the beeres, going to visit one Sabbion a frend of Alexandra's house, let some wordes fall of the intention of his Mistresse, as thinking to have spoken to a faythfull, and secret friend of hers.

The perfidious Sabbion, had no fooner wrong the worme out of this feruant's nose, but he hastneth to open all to Herod, supposing it was very fit opportunity to worke his reconciliation, he having long tyme beene suspected, and accounted to be of Alexandra's faction. Herod, after he heard this newes wanted not spyes, and Centinels. The poore Lady, with her Sonne is surprised upon the beere, drawne out of the sepulcher of the dead, to returne to the living, assamed, and disgraced, that her Commedy was no better acted, little considering that after her personated part had fayled, she could nothing at

all pretend to life.

Herod notwithstanding, whether he feared the great

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credit Cleopatra had, or whether he would not wholy affright Aiexandra thereby, with the more facility to oppresse her, contayned himselfe in the ordinary oissimulation of his owne Nature, without speaking one fole word vnto her: allthough very well in the face of this painted Hypocrify was seene, that the clowds were gathered together to make a lowd thunder crack, & rayle an vnresistable tempest. The Caytiffe, after he had giuen so many deaths in the horror, and affrightment of armes, would inflict one, even (as it were in sport) vpon a fayre summers day. Being at diner at the house of the miserable Alexandra, faygning to haue buryed in deep obliuio all what was past fayth, that in fauour of yourl, he this day would play the young man, and inuite the high priest Aristobulus his brotherinlaw to play at Tenmis with him, or some other like exercise. The sides were made, the emulation was enkindled. The young Prince hoat, and eager played not long, but he became all on a water, as at that time happened to many other Lords & gentlemen. Behold they all runne to the rivers, which were neere this place of pleasure where they dined .

Herod, who knew the custome of Aristobulus, & well foresaw, he would not sayle to cast himselfe into these cold bathes, suborneth base villaynes, who under the shew of pastime, should force him to drinke more then he would. All succeeded as this trayterous wretch had premeditated. Aristobulus seing the other in the water, unclothed himselfe quickly, and bare them company. There was no cause why he should swimme, sport, and dally upon this element, euer dangerous, although lesse saythlesse then Herod. The poore sacrifice skipped up and downe not knowing the unhappinesse which attended him. But the accursed executioners remembred

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410 it well: For spying theyr time in this fatall sport, they fmothered the poore high Priest under the waters, in the eighteenth yeare of his age, and the first of his high

Priesthood. This bright Sunne which rose with such splendour, and applause, did sit in the waves, neuer to appeare agayne, but with horrid wanesse of death on

his discoloured visage.

Humane Hopes, where are you? True dreames of the waking, ayery fantafyes, fleeting fyres which shine not, but to extinguish your felues, and in being put out, to bereaue vs of light, leaving vs the euill fauour, and forrow of loofing it. This Prince so accomplished, that nature seemed to have framed him to be the object of thoughts, the love of harts, the admiration of foules; This Prince, in whome was stored all the glory of the Royall house of the Asmoneans; This Prince who was to marry the Miter with the Diademe, and rayle all the hopes of a lost race; behold him, by a most treasonable practife, smothered in the water, in an age, in a beauty, in an innocency, which made this accident, as full of pitty, as it was vnfurnished of remedyes.

Vpon this newes the whole Citty of Ierusalem, was in as great a confusion, as if Nabuchodonozor returning from the other world had been at the gates thereof: In enery place there was nothing to be seene but teares, grones, horrour, astonishment, yellings, representations of Death: you wold have fayd, thatevery house bare their first borne to buriall, as was seene heertofore to happe amog the AEgolias. But about all Alexadra the disconsolate Mother afflicted herselfe with vncureable forrow: fometyme she wept, prostrated on the body of her Sonne, and fought in his eclypfed eyes, and dead lipps, the remnant of her life. Sometymes she rowled.

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her eyes, like a distracted lunatike calling for fire, sword, halters, & precipices, to find in them the Catastrophe of life.

The fad Mariamne, although infinitly patient, had much a do to relift the impetuous violences of an incomparable forrow. She loued this brother of hers most dearely, as her true Image, as the pledge-bearer of her hart, as the hope of her house, all rent in pieces: All confounded as she was, the good daughter reflected on the wound of her Mother, and stayed neere the corps of her brother, as if she had been the shadow of the same body. Then turning herfelfe to God, she fayd to him with an affectionate hart: My God, behold me prefently in that estate, wherein I have nothing more to stand in feare of, but your justice, nothing more to hope, but your mercy: He for whome I feared, for whome I hoped, all that which one may feare, or hope in the reuolution of worldly occurrents, is taken from me by a fecret judgement of your Providence, ever to be adored by my obedient will, although not to be penetrated at all by the weakenesse of my thoughts . If I yet among fo many acerbityes sucke some sweetnesse out of the world, in the presence of this delicious obiect, which you have bereaued me; behold me wholy weaned, heerafter I will therein find, nothing but worme-wood to the end that renouncing the comforts of the earth, I may learne to tast those which are proper to your children. Behold how fayre, and reposed foules draw hony from the rocke, and convert all into merit, yea even their teares . The impatient, as Alexandra, afflict themfelues without comfort, torment themselues without remedy, and many tymes become desperate without remission.

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What shall we say? Herod himselfe in this sad confort of forrow would needs play his part . He maketh externally appeare in a diffembled hypocrify, all the fymptomes of a true forrow . He detesteth play , he accufeth fortune, he complayneth heaven had finisterly enuyed him an object, on which he much defired to make all the love, and respect appeare, he bare to the Royall Bloud, from whence he much deriued his aduancement. He most ceremoniously goeth to visit the Queene & her Mother, and when he finderh them weeping about this dead body, scalding teares flowed from his eyes, whether it were he had them at command, to make his distimulation the more complete, or whether it were, he verily had at that tyme some resentment of griefe, beholding on one fide this little bloffome fo cruelly cropped under the fyth of death, and fo many celestiall beautyes, which had for limit, and Horizon the instant of their birth: and on the other side considering these poore Queenes, drenched in a sea of sorrow, of force to draw teares from rockes This trayterous creature had yet some humanity in him, and I could well belieue, that nature had at this tyme wrong these teares. by violence fro his barbarous cruelty, notwithstanding fained a willingnesse to stop his passo with manlinesse, afterwards turning himselfe to the Ladyes, he sayd, He was not come so sodainly to wipe away their teares, which had but too much cause to be shed, for himselfe he had inough to do to comand his owne; Nature must be suffered to have her sway, Tyme would have his, & wold apply a playfter to this forrow. That he wold performe for the memory of the dead, whatfoeuer an only Sone might expect fro a passionate Father, & a puissant King that heereafter he would be true Sonne of Alexan. dr.

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dra, true husband, and true brother of Marianne, fince God would redouble these obligations in him by the

loffe they had fuffered.

O, the powerfull Tyranny of the appetite of Reuenge? Alexandra whome one would have thought, would burst into contumelyes and reproaches, as well knowing Herod, what face foeuer he fet vpon the matter, was Authour, and plotter of this death, held herfelfe constantly in the degrees of dissimulation, not discontent on her part, and all for the hope she had to be opportunely revenged in tyme, and place. Herod retyring, thought he had acted his part well, free from any sulpition of offence, seing Alexandra spake not a word, who heertofore too frequently accustomed to coplayne in farre lesse occasions. To apply the last lenitiue, he caused the funeralls of the dead, to be celebrated with fuch pompe, and magnificence, that nothing could be added thereunto, as well in the order of the equipage, as. in the curiofity of the perfumes, with which the body was enbalmed, & the magnificent furnitures of fepulture. The most simple & ignorant supposed all this proceeded, from a reall and fincere affection.

But the wisest sayd, they were the teares of the Crocodile, that Herod could not cordially deplore his death,
which had taken a straw out of his eye, and put him in
full possession of the Kingdome of Iudaa. Alexandra
ioyning the passion of her forrow, to her resolution of
reuenge, pretently after the obsequies, fayleth not to
give notice to Oneene Cleopatra, of all that had passed,
with so patheticall a letter, that every word seemed to
be steeped in teares of bloud. Cleopatra, who was apt inough for these impressions, sodainly takes syre, & affesteth the assayre with that ardour she would her owne

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cause, she rowseth vp her whole Court, she stormes, she filleth perpetually Marke Antenyes eares, crying out it was a thing insupportable, to see a stranger hold a scepter, to which he could pretend no right, to massacre the heyre with so much barbarous cruelty, to torment with seruitude poore afflicted Queenes, contrary to all equity, reason, and Royalty of birth. Antony, who knew Herod, to be his Creature, and the worke of his owne hands, would not willingly understand these complaints. Notwithstanding to please Cleopatra, he swore a great oath, he would examine the businesse in sending for Herod, and if he were found culpable of such a villany, he would instict an exemplar punishment upon him.

Behold Herod cited to Landicea, where Marke Antony was to remayne for a certayne tyme, whither he was summoned to appeare, and purge himselfe of the murther of Aristobulus, of which he was supposed to be the Authour. This was a clap of thunder to this disloy. al wretch, which then most powerfully awakened him, when he least thought of it, and put such terrours vpon him, as are not to be imagined. Vpon one fide, he had before his eyes, the image of his offence, and the voyce of bloud, which runge in his eares; on the other he law all his fortune depended on Marke Antony, who at that tyme handled nothing, but by the counfell of Cleopatra his mortall enemy, and whome he well knew to have an enterprise in hand vpon the Kingdome of Indaa for her advancement. But nothing fo troubled his brayne, as a furious icalouty: For he imagined that Antony, a loofe, & wanton Prince, one that courted all the Princely beautyes of the world, would do the like to his wife, whose picture he formerly had, and that with the more cafe

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ea fe to enioy her , he would make him ferue, as a facri-

fice for his fatall loues.

This Spirit of his was torne, and distracted on all sides, and in all objects discouered precipitation, & affrightment: one while he seemed to resolve, to undergoe a voluntary banishment, sometyme he supposed death more suteable, otherwhile he framed to himselfe some purpose of resistance; but nothing appeaced to himselfe steer then to delay, & draw the businesse out at length, as long as he could. Antony pressed with the voyage he undertooke to warre agaynst the Parthians, sent instantly for him, delayes & excuses thrust him further into

Suspition.

Necessarily he must go, or resolue to loose all. He taketh leave of his Mother in law Alexandra, and Mariamre, his wife, without seeming to be amazed, without complaint, without giving testimony of his discontent, as if he had a short journey of pleasure to make. Last of all he had his owne Mother, and his fifter Salome in Court, to whome he much recommended the vigilancy over the deportments of those, whome he effecmed to have wrought him the mischiefe . Then drawing his vncle Iefeph aside, he spake these wordes to him: (Vncle) you know the occasion that transporteth me to Laodicea, which truely is very difficult, feing my innocency assaulted by powerfull, and secret malice, which would be so much the more dreadfull, if they had as much effect, as passion: But I hope to find day-light, through the storme, and that you shall see me returne triumphant ouer Calumny, through my integrity, as I already have rayled Tropheyes over hostility by armes : If God shall other wife dispose of ma, it is a meere plot " prepared agaynst me, for the beauty of my wife, on " whome:

whome Marke Antony may (perhaps) have some define, and this would be a cause to shorten my dayes, and he therby to get more liberty for his vnbrideled palson. But for the present I consure you, by the lone, which I haue euer borne you, by my fortune, weh you reuerence, by bloud, & nature: If (happily you heare I am otherwise vsed, then my quality, and innocency per-

mit, neuer let the death of Hered be wayted on with the iniury of his bed: Preserve the Kingdome for your selfe

and your bloud, and cause my wife instantly, to take her leaue of this world, to accompany me in the other: Kill her coragiously, least another enjoy her after my death: if the foules of the dead have any feeling of the affayres

of the world, that, shall serve me for a sollace.

Ioseph much amazed at this manner of proceeding, doth notwithstanding promise him , he would performe all according to his will, if necessity so required: but that his fortune euer powerfull, and inuincible, made him conceyue other hopes in all kinds. Thereupon he fet forward on his way, carying along with him the richest parcels of his treasure, to make a present of them to those, whome he most should stand in need of, shewing in all thing els as much confidence in his countenance, as he hatched despayre in his hart. When he was arrived at Laodicea, he found straunge informations prepared against him, which strongly charged him with the murder of Aristobulus .

It was shewed to Marke Antony, how Herodeuer had a deligne vpon the scepter of indaa, with a delperate, & enraged ambition; That nothing fo much perplexed him, as to see Aristobulus aliue, to whom he in conscience knew the kingdome in such fort belonged, that himselfe durst not demaund it of the Romans, but under the title

title of regency, whilft the right heyre grew to maturity: That he had converted this regency first into an Empyre, afterwards into a Tyranny, removing as much as he could the Royall Bloud from dignityes, to aduaunce men of no worth, witnesse Ananel placed in the High Priesthood, of which Hircanus was despoyled; and that which made him alter his resolution therein, was not good affection, but importunity, and evident daunger of popular commotions, which he well forefaw, rose vpon this reiection of the bloud royall. That Aristobulus being preferred to the high priesthood, receyued with all alacrity, and applause of the people, he shewed this action to be most hatefull to him, being nor sufficiently able to couer the fury of his Enuy, vnder the ordinary maske of his Hypocrify: That after this time, he had not ceased to persecute the dead Prince, and his Mother, in fuch fort, that finding no longer repose among the liuing, they were enforced to put themselues into the Coffins of the dead, to be caryed to the fea, and from thence to be transported to Egypt: That he had caused them to be surprised in the act, and in sequele thereof had not afterward fought any thing more, then to be rid of them: That the yong Prince was drowned in the water, not alone, and separated from the rest, but manifestly smothered, by the insolent youth of the houshold, and bosome of Herod. All this processe (as was then fayd) was fo euident, that had it not beene written with the rayes of the Sun, one could not wish more perspicuity.

The voyce of bloud cryed to heauen, which the trayterous wretch could not flop. The picture of this poore Prince, which had a little before his death beene caryed into Egypt, was represented with a singular admiration of his beauty. His Ghost was made to speake which

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asked Iustice of Marke Antony, for having beene so vnworthily, so vnhumanely murthered in the flower of his tender yeeres, by the most horrid treason, that ever was perpetrated. The teares of the Mother disconsolate were not omitted in her absence. Cleopatra made this whole Tragedy to be presented, the combat was much enkindled, and the battery was forcible. Herod who wanted not eloquence in his owne occasions, replyeth with a countenance very lowly, and movest.

PRINCE, and you Syrs, who are of the Councel, I hold the Scepter of Indea neyther of Hircanus, nor Alexandra, neuer having had any purpose to flatter them for

this end, yea much lesse to feare them. You know (most illustrious Antony) the Kingdome is in my hands, I

» hold it of you, from you all my greatnesse arisesh, and in » you all my hopes are concluded; if you command, I am

at this present ready, not onely to leaue the scepter, but my life also, which never have I beene desyrous to pre-

referee, but for your feruice. But it troubleth me, the way

of death being open to all the world, the path of reputation, which is more deare to me then life, should be

tion, which is more deare to me then life, should be the flut against my innocency. I am persecuted by women,

and much I wonder how the foule of Queene Cleopa-

» tra wholy celeftiall, can nourish so much spleene against a King, who neuer hath fayled, in any respect lawfully

w dew, to her merit. For Alexandra, it is not straunge, that

s she rayse such a storme against me, her sierce, & haughty pririt, hath alwayes opposed my patience, endeuoring

by all meanes, to disparage my gouernment, to pull a

Crowne from me, which a more puissant hand, then

» her auncestors, hath placed on my head.

what apparence is there, that being by the fauour of the Romans a peaceable possessor of a Kingdome, the which

which even by the content of my adversaryes, I fought » not (fo regular was my ambition,) I should attempt a n horrible crime, which cannot fall but into the mind of a » monster? No man will be wicked in cheerefullnesse of hart. The memory of the recompence, which man pro- » poseth to himselfe, euer beareth the torch before the crime. To what purpose should I attempt vpon the life » of Aristobulus? To lettle my affayres? They were allready a established. Your gratious Fauour (most noble Antony) » hath afforded me more, then all their machinations can n vanquish. But I perpetually have kept back the bloud : royall from dignityes? What keeping back is it, when I , haue cherished them in my owne bosome, as much, as possible. Euery one knowes Hircanus, the prime man of this royall Family, being held as a prisoner among the » Parthians, I bent all my spirits, employed all my credit, to. » haue him fet at liberty, and to procure his retourne to , Court, where he now liueth in full tranquillity, enioying all the priviledges of Royalty, but the carefull follicitude of affayres. It is knowne, I have deuided my » Crowne, and bed, with his graund child Mariamne, making her both Queene of people, and wife of a King. I n haue given the high Priest-hood to her brother Aristobulus of my meere and freewill, not enforced by any constraint, as being absolute in the manage of my owne affayres, and if I ought have delayed him, it is because the » minority of his age , ranne not equall with my affections , but in effect he hath beene beheld high Priest at » eighteene yeares of age, which is a fauour very extraordinary.

Alexandra his Mother, who maketh way to this bufinesse, hath euer had all the liberty of my Court, except the licence of ruyning herselse, which she passio-

" nately pursueth. For what reason had she to hide her-, felfe in a Coffin, and cause herselfe to be carryed in the " night, as a dead body, to steale from my Court, and afso ter she had wronged me in my owne house, to traduce » me among strangers? If she defyred to make a voyage , into Ægypt, the need have spoken, but one word, it had » beene sufficient : But she pleaseth herselfe in coun-» terfayting a false perill in a reall safety, to obtrude , into the daunger of life, those, which make her live in » all reposed assurance. I having discovered this practise, » haue not let fall one word of bitternesse agaynst her deso flous she should at her ease enjoy the fight of me, as a " spectacle of patience, and thinking all folly sufficiently " punished with it's owne proper conscience. Certayme " tyme after, the death of this young Prince happened, which draweth teares of compassion from me, for Ilo-" ued him , and much it troubled me , his Mother peruer-" ted the sweetnesse of his excellent nature, and cut more " stuffe out for his youth, then he was able to stitch togea-" ther. He is dead, not in my house, but in the house of his Mother; dead, by an accident, which no man " could prevent; dead, sporting in the water, a faythlesse " element, where a thousand, and a thousand have with-" out any fuch purpose perished; dead, among the youth » of the Court, with whome dayly he disported himselfe. "His owne meere motion base him into the water, the brauery of his youth, caused him to dally even in daun-33 ger it felfe, without any possibility to divert him, and "his owne mishap hath drowned him. It is to tye me to " hard conditions, if Alexandra will make me both ac-" countable for the youthfull lenityes of her Sonne, as if I » were his gouernour, & of the frayle inconstancy of ele-" ments, as if I were Lord of them.

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This pernicious spirit spake this with so much grace, and probability, that he gayned many harts: So much force hath eloquence, even in the hands of iniquity. Behold him now on the shore out of perill, remayning in Antony's Court in all liberty, to attend the sentence of his instification. In the meane tyme, being (as he was) wise and liberall in all occasions, by force of presents he purchased the harts of the chiefe and made all the accusation of Cleopatra appeare to be the passion of a woman ill advised.

Marke Antony himselfe sayd to Cleopatra, she did ill to intermedle so much with forrayne Kingdomes, and that if she tooke this course, she would rayse enemyes, prejudiall to her estate. That Herod being a King, it was not fit to vie him like a subject, and that it would be her happynesse rather to have him a friend, then an enemy. As these thinges were handled in Antonyes Court, the Queene Marianne, and her Mother Alexandra, ceased not to be observed by the solicitous diligence of the Mo-

ther, & Sister of Herod.

Pefeph his vncle, played the Goaler, and often visited Queene Mariamne, sometyme to treate some affayres with her, sometyme in the way of complement. This man began to burne like a butterfly in the eyes of this incomparable beauty, and much affected her, although he saw himselfe far off from all manner of hope. Notwithstanding he found some contentment, to have sixed his affection in so eminent a place. This passion made him soolish, and full of babble, having already rudenesse inough of his owne nature, which made him vtter strange extrauagancyes. For one day, there being occasion to speake of Herods affection to Mariamne his wife, Alexandra the mother mocked thereat in an exor-

Ggg 3

bitant.

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422 bitant fashion, and indeed somewhat too bitter, according to her custome . I ofeph , who was defyrous to entertayne the Queene in the good fauour of his Mayster. were it out of folly , or drunkennesse , fayd : (Madame) Your Mother Alexandra, may tell you what please her: But to give you a cleere, and ample testimony of King Herodyour husband his love, know, that in case he happen to be put to death, he bath commaunded me to kill you, not being able to abide in the other world, without your company. At these words the poore Ladyes looked pale with horrour. Out alas, the fratique man (fayd Alexandra in her hart) What will he do living, if after death he intend to destroy those that are yet aline ?

In the meane tyme many bruits (the dreames of the credulous) were spred through Hierusalem, that Herod was dead, that Marke Antony had caused him to be executed, he being convicted of the murther of Aristobulus; Whether thele rumours were disulged by Herods enemyes, or whether himselfe caused them to be buzzed fecretly to trye the face and disposition of the tymes . The wife Mariamne , shewed to believe nothing ; Alexandra grew passionate, and baited like a hawke on the perch, intreating Iceph with all possible supplications he would remooue them from the Court, and conduct them to the Court of guard of the Romane Legions, disposing them into the hands of Colonel Inius, from thence to passe to Marke Antony, for she vehemently defired, this Prince might fee her daughter, persuading herselfe, that as soone as he should behold her, he would be taken with her beauty, and do any thing in her fauour .

These intentions being oblique, were vnhappy in the successe, and all Alexandra's pursuites served her for

no other purpole, but to vent her passion. In the end Herod returneth victorious, with authentique testimonyes of his iustification, and Antonyes amity, notwithstanding the endeauours of Cleopatra, God referuing this parricide for a life-like Cain, attended with a death most dreadful. His Mother, and Sifter fayled not presently vpon his arrivall to ferue him vp a dish of their own dreffing, and to tell him the destigne which Alexandra had to put herselfe into the power of the Romans . Salome enuyous ouer Mariamne euen to fury, steeping her ferpentine tongue in the gall of blacke flaunder, accused her of some secret familiarityes with Iceph, whereupon Herod who was extremely lealous, thought in that very instant to ruine her, & so drawing Mariamne aside, he demaunded of her from whence this correspondence grew, which she had contracted with Ioseph?

The most chast Queene, who never went out of the listes of patience, shewed herselfe both with eye, visage, countenance & word to be so penetrated with this curfed calumny, that well the trayterous wretch perceyued, how farre she was alienated from such thoughts; & verily being assamed to have vetered such words, he asked pardon of her, bemoaning with scalding teares his credulity, giving her many thankes for her sidelity, and making a thousand protestations of an everlasting

affection.

The good Lady, who was displeased to behold such Hypocrisy, said couertly to him; That it was truely an argument of loue to his wise, to desire her company in the other world. He who understood by halfe a word, presently perceyued what she would say, and entred into such desperate sury, that he seemed as a mad man, tearing his beard, and hayre of his head; and crying out

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Ioseph had betrayed him, and that it was apparent he had great correspondence with Marianne, otherwise so enormous brutishnesse would never have escaped any

man, as to reusale fuch a fecret.

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Thereupon he commaundeth Ioseph should be killed in the place, to serve as a Victime at his returne, not consenting to see him, nor heare one sole word of his institution. It was a great chaunce, he had not at that tyme sinished the sacrifice of his intemperate cruelty, & that to satisfy his Chymericall humour, he had not put Marianne to death. But the irrefragable proofes of her innocency, and the impatient ardours of his loue, withheld the stroke: only to make the sparkles of his choller to sly further off, he discharged it vpon Alexandra, shutting her vp for a tyme, keeping her a part from the Queene her daughter, and doubtlesly resolving with himselfe, it was in her shop, where all these Councells plotted for his ruine, were forged, & syled.

Certaine tyme after, Herod law himselfe embarqued in another busynesse, which he thought to be (at least) as perilous, as the former. Marke Antony, who alwayes had lent his shoulder to vnderprop him, after he had for a long tyme strough agaynst the fortune of Augustus Casar, fell to the ground in the Actiaque battell, ending his hopes, and life with a most mournefull Catastrophe. This accident strooke the Tyrant, more then one would thinke, seing his support ruined, his affayres, which he supposed to have been so well established, in one night dissolued, and that he had him for an enemy, who was in a fayre way to become Emperour of the world.

His friends, and enemyes, judged him as a lost man; He who already had escaped so many ship wrackes, despayreth not at all in this extremity, resolueth to seeke

Cafar,

Casar, who was then at Rhodes, and prostrate himselfe at his feet. But before he set a stepp forward, he did an act wholy barbarous, and inhumane. Hircanus, the true and lawfull King, who by his sweetnesse, and facility had first rayled Antipater, and afterward saued Herods life, seating him in the regall throne to the prejudice of his owne allyes, was (as yet) aliue, worne euen with decrepitnesse, for he now was past 80. yeares of age. The tyrant fearing least he being the only remaynder of the bloud royall, should agayne be reestablished in the throne, by the supplyant request of the people, who much affected his innocency: seeing him already vpon the brinke of his graue, threw him headlong into it, tearing his soule out with brutish violence, which he

was ready to yield vp to nature.

Some held this was meere cruelty, without any other colour of Iustice, wher with this diabolicall Prince, was wont to palliate his actions. Others write that Hircanus dayes were shortned for this occasion. Alexandra being not able to put off her ambition, but with her skinne, seing Hered gone vpon a voyage, from which it was likely he should neuer returne, sollicites her Father Hircanus, shewes him the tyme is come, wherein God will yet agayne make his venerable age flourith in Royall purple. The Tyrant is involved in snares, from which he can neuer free himselfe. Fortune knocketh at the gate of Hircaniu to restore the Diademe, which is due to him by birth right, and taken away by Tyranny. It only remayneth that he a little help himselfe, and his good hap will accomplish the rest. Hircanus answereth her: Daughter, the tyme is come wherin I should rather thinke of my granc, then Regall throne . You know my opinion of greatnesse, when I was, as then in an age, and condition wherin rightfully I Hhh might

might cherish it. I voluntarily have for saken it, preferring repose before all the crownes of the world. Now that I am in the haven, would you recall me into the storme? my daughter leave such words, I have seene too many miseryes, speake to me of

my grave, not of scepters .

Alexaudra replyed, that although in his owne perfon he defired no longer life, notwithstanding he ought not, nor is of that condition as to neglect his bloud, & leave to do iustice: he should do nothing, but write a word, or two to Malichus the Lieutenant of Arabia, who would and him with money, and forces, as much, as should be needfull. In conclusion he was bound to faue both his daughter, and grandchild, from the rauening teeth of this Tyger. She deafened his eares with so many reasons, that in the end he yielded, and treateth with Malichus, who should safe conduct him with a good troupe of horse. The letters are put into the hands of one called Dolitheus a Cofen of lofeph (whom Herod lately had caused to be massacred) to be with all safety deliuered. But the perfidious wretch betraying the bloud of his ally, & the fortune of Hircanus, insteed of carying the letter faythfully to Malichus, delivered it into Herods hands, who commandeth to require an answere, & bring it to him, thereby to discouer the practise thereof, and understand the Arabians purpose.

He faileth not to promise Hircanus all affistance, inuiting him with much earnestnes, to be with him as soone as possible. Herod having cotriued the whole plot, sends for Hircanus, and askes, if he received not some letters from Malichus? Yes, answered he: but they contayne nothing, but complement. The other demaunded, had you not some present with those letters? He confesses that verily Malichus had presented him with source horses

to draw his Coach. Thereupon without any other forme of processe, the Tyrant made this venerable old man to be murthered, embrewing the hoary hayres of him in bloud, who had been a fosterer, a Father, a Protectour of him, year all. Then after he had emprisoned Alexandra, and Marianne, in a strong fort, ynder the custody of Ioseph his Treasurer, and Sobemus the Iturean, he goeth directly to Rhodes, leaving the absolute charge of his Kingdome to his brother Phereoras.

The History telleth not the forrow of the Queene, and her Mother for the death of Hircanus. It is probable all was a long tyme concealed, as from fuch, who were held in a strayte prison, and had conversation with no man. Alexandra gnawed her bridle of impatience. Ma. riamne refisted the dull languishments of this captivity with a generous constancy, & endeauoured to sweeten the discontents of her Mother; All her comfort was in God, for how could she speake, or thinke of any thing . els . My God; fayd she, you steep for me all creatures in .. wormewood. If I heerefore haue loued them, and if I . haue sucked some sweetnesse from the world, for an . ounce of hony, you have given me a pound of gall. From the tyme I beganne to beare a Diademe on my head, I have felt nothing, but thornes, and Royalty hath beene nothing to me, but a specious slavery. My » God, how long shall it continue? shall we not behold a that bright day to shine ouer our heads, which is perpetually in his Easternerifing, that may dry vp our teares, » and breaking the bands of our captivity, place vs in A- > brahams bosome, the liberty of the elect.

These poore Ladyes stayed there, perpetually pent > p betweene horrid walles, discovering nothing, but >

Hhh 2 rockes, »

rocks, & fauage wildernesses, that at their forow feemed to refound with compassion. They knew not in what state the world was, much lesse the affayres of Court; at every season that the Gaoler came to visit them, they expected nothing, but newes of their death. The gard in the beginning thewed themselves severe in theyr countenances, and referued in theyr words, all was full of

horrour, affrightment, and melancholy filence.

In the end (for there is no Iron but will be foftned in the fier) Sohemus vititing them more oft, according to his commission which he had, felt fiery arrowes fly from the eyes of Mariamne, fo sharpe, that they transfixed his hart with compassion, judging it a hard thing, to hold a Queene in captuity, who was able to enthrall all harts, with fo many supereminent excellencyes, as hearen had coferred vpon her. He began to shew her a pleafing countenance, and Mariamne feing him one day in a good humor, tooke confidence, therby to know some newes of the other world. Sohemus (faid this Lady to a him) you now behold vs in a most wofull state, and

a much vnworthy our qualityes: but the day (perhaps)

will come, the storme may blow away. Mischieife, and misery knock not allwayes at one, and the same gate.

You know, who I am, and that in obliging me, you ena gage not an vnable creature, much leffe an vngratefull.

* Tell vs in a word to what end doth King Herod hold vs

* heere, and of what condition are the affayres of the

k tymes?

Sohemus at these wordes felt his hart affaulted with most violent counterbufs: on the one side he represented to himselfe the avengement of Herod, freshly exemplified in tofeph: on the other tide he was so touched with compassion of those wordes, this noble Lady spake to him,

him, that the ice of his hart dissoluted, and began allready to enaporate through his eyes. Marianne finding him wavering: Speake boldly (Sohemus) it is a word, which can no whit prejudice you, being stored vp in deeper silence, and which may much advantage vs, for the secu-

rity of our affayres .

Sohemus Supposing, either that Herod neuer would returne againe in the quality of a King, or that he being under the protection of Marianne, might eafily worke his reconciliation, openeth his hart vnto her, & fayth: (Madame) I put my fecrets, and life into your hands, yea I defire to dy before I euer vndertake to execute the barbarous command, which Herod hath impofed vpon me, in case, the affayres he negociateth at this > time with Cafir, succeed not according to his with. And > what is it (fayth Mariamne to him?) Madame, I tremble only to thinke of it, it is a matter, which concerneth your life. My friend (replieth the good Queene)it is his ordinary guize, he enjoined his vncle lofeph, as much vpon his first voyage: but is there no meanes to deliver vs from this? Sohemus answereth, that Pheroras brother of Herod, had charge of the Kingdome, and as a man extreemely distrustfull euer had his eye vpon sodayne surprisals Well then (faid this poore Princesse) we must dye: on what tide foouer I turne me, I behold nothing but the image of death, with which I allready am growne acquainte l. Sohemus comforted her with his best endenour. But she then shutting vp her eares from all earthly comfort, opened her hart to celestiall contemplations, daily more and more purifying her foule, both in the water of teares, and in the boyling furnace of afflictions .

O, the providence of God! that is true which the

Hhh 3 Scrip-

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Scripture layth: Your wayes are now in the Abyle, and your pathes on the waters. Who could discouer such tracks, whilst this most chast and innocent Queene, amidst the darke obscurity of a prison, daily drownerh one part of her life in teares? Herod who was now embarqued, all bloudy with massacre, committed on the person of Hircanus, found the sea, windes, men, and all

his affayres succesfull.

This Proteus, who made his spirit comply with all accidents, seeing he could not conceale the service, which he had done for Marke Antony, ever playing the dog, sleeping vnder the seete of his fortune, resolved to colour, and to cloke them with the mantle of Vertue. He knew Augustus was a Prince borne to goodnesse, generous, inst, and that he endeavored to make faythfull servants, in this change of affayres, which he began to vndertake: he deceyves him vnder the shadow of vertue, the colour of constancy, and pretext of sidelity. Behold he presenteth himselfe to the Emperour, & speaketh in these termes.

O great AVGVSTVS, Behold heere my person, and crowne at your feete, it is good reason, that all depend upon your Greatnesse, since God is pleased to put the Empyre of this Vniuerse into your hands. For my owne part, I cannot deny, what I have beene, no more then I will dissemble, what I ought to be, and what I will be. I have hither to beene a great friend of Marke Antnoy: it is true, & had he believed me, as he hath done Cleopatra his Mistresse, you (Casa) had felt how far I was your enemy, and he how much I was his friend. But this miserable Prince coscined by this creature, tooke money of me, & counsell of her to destroy, in so doing, his fortune, and rayse yours, upon his ownervines. I have followed him even to the brinke of the grave, and not fallen therein, since my death could nothine

nothing advance his service. He is in that state and condition, that I am able to render him nought but teares. To you (O Cz-sar) are devothe services, which I tender with much hartines, if you shall please to accept them, on this condition, that you enforce me not, neyther to heare, nor speake evill of my old Maister, whom being able no longer to serve, I ought notwith-

Standing after death to love .

Augustus, tooke pleasure in this liberry, & thought this man was made of the wood, whereof good feruitors are composed, not seeing the subtility of the Fox, who measured all according to his owne interests. He then taketh the Crowne, which Herod had layd at his feet, and fet it on his head, faying: I defyre you may line peaceable in your territory, only be faythfull to me, as you have beene to Marke Antony. Herod after this fo fauourably accesse, ceased not to put himselfe forward into the grace of Augustus, by feeking out all occasions to procure it, and namely in the voyage the Emperour made into Egypt, wherein he perpetually attended him, and did him many excellent offices. This bufineffe fo fuccesfully dispatched, he triumphantly returnethinto the Citty of Ierusalem, to the amazement of the whole world.

Heere it is, that the vertuous Marianne endeth her Carriere, to serve as a Sacrifice in the lamentable triumphes of her husband. Let vs behold how this bright stame is extinguished, we shall from thence expect no ill odour, the good vapours of her life will wayte vpon her even to death. As soone as Herod was arrived in his capitall Citty, he hasteneth to salve the Queene his wise, whome he already caused to be set at liberty being secure of his affayres, and first brought her the newes of his happy successe in his voyage. He was so pussed vp

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with his prosperityes, that he could not contayne himfelfe; besides the loue of so amiable an one, which he then beheld in his presence, after so man, daungers, did so valoosen his tongue, in excesse of boastes, and superfluity of wordes, thinking he made himselfe very acceptable with such impertinencyes. Marianne much perplexed to heare him, and being free, and generous in all her actions, she shewed to take not much pleasure in these his vaunteryes, which passion likewise made somewhat

childish .

He thinking at the first this was nothing, but a triffing humor of melacholy, which quickly would vanish into Imoke, flattered her the more with wordes, playing the wanton beyond his custome. Vpon these dalliances the poore Lady fighed often, remembring herselfe of the secret commaundement very lately given to Sohemus. He well faw by this her countenance, she was not content, and beginneth to enter into Suspition, least Sohemus had not ysed the like intemperance of tongue, as Iofeth He at that time knew not what face to fet vpon it, so much was he turmoyled: loue, anger, icaloufy, fuspition, drew him with fower horses. He could not be angry, as he would, nor knew how to love what he affected. This prowd spirit, who vnacquainted to bow vnder any one, but to deceyue him, was ashamed to behold himselfe disarmed, & to become a counterfait in amorous courtthips, not so vsuall to his nature. Then seeing this mummery succeeded not, he was the more afflicted, and thought it was time to brandish his sword, but loue was of more force then anger, and withheld the stroke.

not what betweene his teeth; as curfing Loue, which made him mercifull, in despite of his owne disposition.

Out alas! Can one fynd out a more spitefull hatred. then in women, agaynst women, when iealousy hath layd hold of their brayne? Cypre, an Arabian by 112tion, Mother of Herod, and Salome his fifter, feeing him to passionate, ceased not to blow the cole with their tongues, & enkindle him with many calumnyes, which the Tyrat partly belieu'd, yet could not refolue fodainly to give the blow. He was long tyme debating with himselfe, without any power to conclude any thing. In theendan ynhappy day cometh in which about noone being retired into his chamber, he sendeth for Marianne, who instantly came thither: but conjugall rights being required of her, she stucke in the refusall, saying the law of nature forbad her to company with a man, who had murthered her Father, and Brother, speaking of her Father Alexander, who by the pursuite of Herod had been oppressed by the Romanes, and of her brother Aristobulus fo cruelly smothered.

Heere lesephus the Historian, after he had highly praysed Marianne, as a most chast Queene, and truely endewed with an inuiciable Fayth (for such are his words) taxeth her with a little disdayne, which was in this (as he sayd) engrafted in her nature, for that she relected the dalkances of her husband. But he that will well cosider, how Herod had vsed her neerest of kinne, most vnworthily massacring them, and how holding the Scepter from her house, he entertayned her not in the quality of a Queene, nor a wise, but of a poore sacrifice, which he caused to be shut vp, commaunding to murther her, as often as he fell into any daunger of his own life, for seare some other should enioy her after his death; he shall find the Lady had most just cause to make him this answere. Herod not with standing, who would

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434 not affoard fuch liberty, was so mooued with these words, as it was a great chauce he had not layd violent hands vpon her, shewing by his eys sparkling with anger, his shrill voyce, and hands lifted vp, he would proceed to force. And as he stamped, vp and downe, transported with rage, acting his anger like a fencer without Marjamnes reply to any one word, the perfidious Salome, thought it was now high tyme to strike her stroke.

She fent a trufty feruant whome she a long time had fuborned to cause him to depose a calumny, as wicked, as ridiculous. To wit, that Mariamne having purpose to giue Herod a Loue-drinke, had addressed herselfe to him, who was cupbearer to the King, to corrupt him with many promifes, to which he neuer had given eare. For the rest, he had such instruction given, that if perhaps Herod should aske what this potion was, he should answere without further difficulty, it was the Queenes inuention, & that heerin she only required the service of his hand.

This wicked fellow entred into the chamber in cold bloud, & very feriously maketh oath heerof: wherupon Herod who was already enkindled, becomming more enflamed then euer, thought within himselfe, he must no longer wonder from whence these his impatre ences in loue proceeded. At that instant he caused an Eunuch to be layd hold on, one of the most trusty feruants of the Queene, supposing nothing was done without his knowledge: he putteth him to the torture, and saused him to be most cruelly tormented, of purpose, that his body very feeble, not being able to endure the violence of tortures, and on the other fide having nothing to fay ag aynst his good Lady, in whose conversation he had neuer perceyued any thing but honour, and vertue, should for a long time remayne in very great perplexityes. In the end he let a word fall, saying, he had seene Sohemus talke a long while in secret with Queene Marianne, as framing some relation to him, and that after this very tyme, he well perceyued she was troubled.

Herod had no fooner heard this word, It is inough fayd he, take him from the torture, and let Sohemus be called. Sohemus knew nothing what had passed, and liued in great contentment, having very lately obtayned a good gouernement, by the Queenes recommendations: he was wholy amazed, they layd hold vpon him, and would enforce him to confesse the discourse, which he had with Mariamine during this specious prison: But he persisting in denyall is massacred in the place. Herod retyred into his Cabbinet, drinking in deep draughts the gall, and poylon of his deadly choller, and contriuing in his hart, the fury, which shortly he was to shew in publike: For without giuing any truce to his fpirit, he affembled his priny Councell, and sendeth for the Queene, who expected nothing leffe, then fuch proceeding.

This Monster, who alwayes endeauoured to give colour of Iustice to his most exorbitant actions, beginneth a long speach, which he had prepared at his best leasure; and as every one was in horrour, and silence not knowing what would be the Catastrophe of the Tragedy, except the couragious Marianne, who was armed with an invincible constancy agaynst all exigents, he speaketh vnto them in such like wordes.

Syrs, It seemeth God will counterpoyse the prosperityes of my state, by the missortunes of my house. I have found safety

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in winder, and tempests, in so many paynefull voyages, as I have undertaken, somany thorny affayres, which I have ended, to find a storme in my ofone pallace. You are not ignorant, how I have cherished the whole family of Hircanus within my bo-Some, in a lamentable tyme, when it was in decay, and confusion: for recompence wherof, as if I had hatched the eggs of a serpent, I have got nothing, but hises and poyson. God knoweth how often I have dissembled, and how often I have cured my fe fe by patience. Notwithstanding I cannot so harden my hart, but that it may be softned, and ever become penetrable to a new wound. Behold the Queene my wife, who following the stepps of her Mother, is alwayes ready to disquiet my repose. As soone as I was returned from the voyage so full of daunger, as you know, I brought her newes of the happy successe of my assayres: she shewing the little account she made both of my state, and person, at that tyme heard me with so great disdayne, that what endeauour of courtesy soener I vsed, never could I extort from her pride one good word. And afterward not contenting her selfe therewith, she proceeded to very blowdy iniuryes, which I love better to conceale, for the honour of your eares, and come to deeds . Behold one of my faythfull feruants, who testifyeth, she would have suborned him, to give me a Loue-potion, to wit, a poylon, of purpole to turne my brayne, or take away the life, which God referneth for me to acknowledge the many good offices, which you all in generall, & each one in particular have affoarded me. Thus you fee, how I am returned, my head crowned with lawrell, honoured, and courted by the prime men of the world, to serue as a sport for the malice, and a marke for the treachery of a woman, whome I cannot reclayme by the force of lune, nor benefits, no more then if the were a Lyonesse. Consider what you ought to do , I deliner her into the hands of your instice, not willing to direct my selfe heerin by my owne aduise, to the end Posterity may know, that

my proper interests, are ever scated beneath the truth.

Hered speaking these words, would seeme lesse passionate, putting all tortures upon his natural dispossion, plyable inough: But he notwithstanding so vehemently fretted, that all the Councell knew well he was in heate of choller, and that his purpose was no other, but to ruine the poore Queene. She is summoned to answere at that instant, without an Aduocate. The glorious Anazon, Grandchild of the Machabees, & Inheritrix of their Patience, being presented before this wicked tribunal, 28 yeares before the comming of the Sonne of God, did then, what he afterward taught us,

most remarkeably by his example.

Neuer from her mouth was heard one fillable of impatience, neuer did she vse one sole word of recrimination, and being able to declare to the Councell a thoufand, and a thousand outrages, receyued in herselfe, and the persons of her nearest allyes, she swalloweth all these bitternesses, with a Patience more then humane: Only, fayth the, that as concerning the effentiall article of this accusation to wit, the Loue-potion, which was objected against her, was a thing in the judgment of all those, who would truely weigh it, very far from her thought: fince the had all wayes much more feared King Herods love, then hatred. Lastly that the made no reckoning of life, wherein she had suffred too much forrow, yea much lesse of the Court, from whence she neuer receyued any contentment; and that if they would oppresse her by falfe testimonyes, it was easy to gayne victory of one, who made no relistance; more easy to take the Diademe from her head, and her head from her shoulders: but most hard to bereaue her of the reputation of a Princesse of honour, which she had of her aun-Iii 3 cestors.

cestors, and would carry to her tombe.

The poore Creature, was like a filly sheepe in the Lyonsthrote, or amog the pawes of many wolues. They proceeded to fentence, all tended to basenesse. It was Supposed, the King was willing to be rid of her, and that futhced. Neuer was any one to be found, who had the courage to plead the cause of this innocent Queene, or in any fort to mollify the passion of Herod. All those consciences were oppressed either with crimes, or cowardice, from whence it came to passe, these false Iudges, did more for the Tyrant, then he defyred; for they all resolued vpon death. He himselfe was surprised with horror, though he were wholy a bloudy man, and commaundeth she should be kept in a prison of the Pallace, with delay of execution, thinking (perhaps) by that

meanes to make her more plyant to his passion.

But the enraged Salome who had rayled this storme, not willing to do a bufinesse to halfes, approched to the King her brother, and shewed him, such birds were not to be kept in cages; that his life, and Crowne therby ranne into hazard; that allready all tended to a reuolt; and that if he delayed this executio, he hastned the ruine of himselfe, and his whole state. Whereupon Herod let fall this word; Let her be taken away: And behold instantly an officer dispatched to the good Queene, who brought her the newes of the last hower of her life, saluting her with a low reverence, and faying: Madame, the King commandeth you must presently dye. She without any diffurbance. Let vs then go (my frend) it cannot be so soone for King Herol, but it will be as late for me: and speaking this word, she fet forward, and went directly to the place of execution, without chaunge of colour, having a sweet aspect, which drew teares from the whole world. To

To crowne her Patience, as she was ready to ready to receive the stroke of death, Alexandra her owne Mother, the companion of her imprisonment, the guardian of her thoughts, who had euer beene one hart with her, betraying Bloud, Nature, and all Piety, by a mischieuous trick of State, therby auoyding the suspition of Herod, as consenting to her daughters humor, came to charge her with most bloudy injuryes; and it was a great chaunce, she had not taken this poore Lady by the hayre, to dreg her vp, and downe the pauement: Saying to her with the soame of boyling choller, that she was wicked, and extremely proud, and well deserved to dye in that manner, by shewing her selfe restractary to so good a Husband.

Behold verily the greatest Indignity, which could happen in such an accident. There is no better hony, nor a worse sting, then that of bees, no better amityes, nor greater iniuryes, then of allyes. The patient Mariamne, only made her this answere: Mother, Let my soule passe in peace, which already is vpon my lips, and trouble not the repose of my death: and with a generous silence, shutting her mouth vp to surther replyes, & opening her hart to God, the only witnesse of her innocency most vnworthily vsed, stretched out her necke to the executioner, to seale with her bloud the last testimo-

nyes of his Patience.

nishment, she doublesse being executed in the manner at that time ordinary, which was to behead offenders of that quality. This bright morning starre, which bare still in the rayes thereof, joy, and refreshment to the poore afflicted soules, through the horrible confusions of Tyranny, was then extinct in her bloud. Yea the eyes,

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of all the standers by bathed in teares, beheld her, in her Eclyple, when that forehead ful of Royall maiefly was feene couragiously to affront appoaching death, which maketh the most confident to tremble, and that this Alabafter necke was stretched out, and bowed under the shining steele, to be separated from this beauteous body, a thiuering horrour crept into the bones of all the beholders, and there was no rock so hard, which affoar-. ded not the water of teares, before she powred out her bloud. The head was separated from the body, and the body from the foule: but the foule neuer shall be divided from God, rayling to death fuch a Trophey of patience. The limbes lay all cold, and stiffe extended on the place, and the voyce of innocent bloud, which already penetrated the cloudes, to aske vengeance of God, was instantly heard.

The disloyall husband, who so inhumanely had treated a Lady worthy of all Honour, as soone as she rendred vp her soule, as if he had beene strooken by some inuincible dart, cryed out with griefe, and sayd, he had done an act worthy the wrath of God; then dreadfully howling, he ceaselessy inuoked the memory, and name of the poore dead creature, to whome he by his sorowes could not agayne restore, what had beene taken from her, by the sword of the Executioner. Wheresoeuer he went, he still was accompanyed with the Image of his crime, still tormented, and assayled with blacke suryes,

moniters, and fauage brutishnesse.

He tryed all fortes of f. stiual entertainments, dancings, & delights to divert this ill, but it ceaselessly augmented: in such fort that he was enforced to abandon all the affayres of his kingdome, though he had ever beene very eager, and ardent in this employment, he be-

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Cafar,

came in the beginning thereof doltish, and dull, not knowing what he did: For often in the time of dinner, he spake to his servants, and commaunded them to call the Queene, as if she had beene yet living, they shipped aside without making answere, and the whole court was drenched in terror, and silence. In the end not being able any longer to endure the walles of his pallace, as if they had vpbrayded him with his cruelty, he ranne into the forrests like a mad man, where he got a straunge malady of the mind, and so horrible a frenzy, that the Phistians were to seeke, saying freely, it was a blow from heaven.

God, who yet referued him for greater calamityes, would not at that time take away his life. The wicked Mother Alexandra, who so outragiously had complayned of her daughter upon the scattold, instantly dyed, tasting the bitternesse of death, and loosing her glory. Last of all followeth a plague, which tooke away even many of Herods Counseilours, & all that was nothing, but the scourge of heaven, in avengement of this death so deplorable, and never sufficiently lamer ted.

Mariamne of her chast wedlocke, left two Sonnes to Hered, Aexander, and Aristopulus, who were very young, able to suffer much in tyme to come, but, as then incapable of feeling their owne miseryes. Hered to take from them the suffer of this cruell tragedy, and to rayle them likewise by the degrees of good education to the glory of his Scepter, happily putts them aside, and sends them to Rome, to be bied in the Court of Augustus Casar, held at that tyme the Academy of Kings, & prime schoole of the world. Some yeares being passed,

he had a defire to make a voyage into Italy, to falute

Casar, and by that opportunity see his children, whome he found excellently well trayned, & so accomplished, that he purposed with the good leave of Casar, to carry

them backe into Indaa, which he did.

These young Princes returning into Ierusalem with Herod, rauished all the people with admiration. They were of a gallant presence, strayght, active, quicke-spirited, couragious in the exercise of armes, well spoken, affable, as lovely, as the person of the Father was odious. Men looked on them, as one would vpon the two starres of Castor, & Pollux after a storme; they replenished all with alacrity, and seemed already to winne all harts, to approve their tytles to the crowne. Those notwithstanding, who retayned the memory of the vsage of poore Mariamne their Mother, could not abstance from teares.

Pheroras brother of Herod, & Salome his Sister, who both had dipped their fingers in the bloud of the innocet Queene, entred into affrightments, & apprehensions vnspeakable, seing the bloud, they had shed, should one day sway ouer their heads: wherfore they began silently to calumniate them, & caused by trusty instruments many bruits to passe into the eares of Herod, which intimated, that the Princes his Sonnes, in consideration of their Mothers wrong, had a great auersion from the Father, & that they neuer seriously would affect him.

Herod, who (as yet) was in the heate of his affection, & neuer could be fatisfyed with beholding them, gaue no credit to this calumny. But rather feeing them now vpon the confines of maturity, fought to match them highly, plotting for Alexander the daughter of Archelaus King of Cappadocia, named Glaphyra, which was affented vnto: and for Arifobulus, he caused him to

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marry the daughter of Salome his Coufen - german, fo

playstering ouer the domestique emnityes, which ever after found many factions . Alexander & Aristobulus couerfed togeather with great freedome, & vttered whatfocuer they had vpon their harts, speaking of the death of their Mother, in such manner, that they shewed a great resentment thereof. Pheroras, & Salome, closebiting, & watchfull, ceased not to prouoke them to speach, and whatsoeuer they sayd, eyther through vanity, or fleight disposition to anger, or in the liberty of secrecy, was instantly by a third person related to the eares of Herod.

The fubtile Salome holding still a power vpon her marryed daughter, who was a simple creature, put her vpon the racke to tell her all that her husband, & her brother-in-law had spoken in the privacy of their mutuall conversation. She then recounted the words, these poore Princes had through simplicity, & brauery spoke, to wit, that Aristobulus vaunted himselfe, the Kingdome belonged to the children of Mariamne, as to the line of the true Queene; as for Herods other Sonnes, who were spread abroad in very great number (for he had nine or ten wives) that he might make Registers of them in some petry townes, & that they should do well to learne to write, and read. She added, that Alexander fayd in boafting, he was a better man then his Father, notwithstanding that conversing with him, and seeing him of a icalous humour, he restrayned himselfe, as in a scabbard, and durst not discouer himselfe for feare he should give him some suspicion of his power. That hunting, or walking with Herod he did (as it were) bow and contract himselfe togeather, that he might not appeare taller then his Father : that if he were to shoot

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444 in a bow, he purposely made himselfe ynskilfull, thereby to take all occasion of enuy from him. It was a notable act of wisdome to do it , but a great folly of youth to breath out many wordes, as innocently spoken, as treacherously interpreted: and aboue all an infinite fimplicity to commit their fecrets to a woman, whose hart is as fit to keep, what it ought to conceale, as a fine to hold water .

When Pheroras, and Salome had a long time filled the eares of Hered, with thefe trifling reportes, feeing the suspition began to take footing in his mind, & that the affection of a Father cooled towards his children, they strooke the Iron, while it was hot, and wished him ferroully to take heed of his sonnes for they wrote dangeroufly, and boldly fayd, that all those, who were embrewed in theyr Mothers bloud, should not cary the punishment into the other world : For (verily) as they were vexed vpon the remembrance of the dead, fuch

like wordes had escaped them.

Herod was much amazed at this liberty, & thought he must represse theyr boldnesse by some counterpoyse: what doth he? To humble the hartes of these Princes, he felecteth among his children, one called Antipater his fonne by Doris, nothing noble, and who had shamefully beene hunted out of the Court, he putteth this his sonne in the turning of a hand vpo the top of the wheele, not that he had a purpole to rayle him, but to vie him to counterballance the children of Mariamne, reputing him in instrument proper for this end. For certainly this Antipater was a darke spirit c'ole, and mischieuous, much of his Father Herod's disposition, as it was prefently to be feene; when he was advanced, he refolued fully not to defeend, but with losse of life, and to hold that)-

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that Kingdome as well as others, by some notable trick. Behold why he played the Proteus, and chaunged himselfe into all formes to gayne credit with Herod, who then began to like him very well; and he the more to fortify himselfe, spared not under hand to aggrauate the calumny against the children of Mariamne, and after he had throwne the stone, withdrew his arme so cunningly, that it seemed he had not touched it; for he allwayes was conversant with A'exander, & Aristobulus with much respect, as with his Maisters; yea when he made false tales to tikele the eares of his Father, then faigned he by a counterfait modesty to take theyr cause in hand, and defended them so discreetly for his owne advantage, that thereby he cast them further into sufpition. King Herod judged, that to countenance him, it were to good purpose to fend him to Rome, which he did, allotting him a flourishing retinue, and an infinite number of recommendations.

There it was, that he much embroyled bufinesses, writing to his Father, that he had discouered at Rome strange plotts, that he should take heed of his brothers Alexander and Aristobulus, that they had practifed all difpolitions in every place, that their purpose had no other ayme, but to thorten his dayes & dispossesse him of Empyre. This had so much the more colour, for that the se milerable Princes galled with their repulse, could not dissemble the discontent, they ever casting forth some wordes, which gathered by the spyes of Pheroras & Salome, neuer fell to the ground. Herod fighed to ee, that he having pacifyed all abroad, the fire should kindle in his owne house, and thereupon had some desire to arrest his Sonnes, but he would attempt nothing vpon their persons, without Cafars commaund, referring al to him, both Kkk 3

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both for his ordinary complacence, & safegard of his

owne affayres .

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After he had revolved this affayre with a thousand anxietyes in his hart, wherein he bare the chiefe extent of his counsels, he resolved to cary his sonnes in his owne person to Rome, and accuse them before Casar. In the whole course of this long way from Palestine to Italy, he held himselfe close and reserved, not making the least disgust against his children appeare, that he might not occasion in them any suspition. Being arrived at Rome, he learneth Augustus Casar was then in the Citty of Aquileia, without delay he went thither, conducting with him Alexander and Aristobulus, who were received by the Emperor (that was as their Father) with all demonstration of love.

In the meane time, this miserable Father spying his opportunity, demaunds day of Casar for an audience, which he affirmed was of great consequence; it was graunted him, and he came at the appointed time, bringing these two poore delinquents, who doubted nothing, nor at that tyme seeking any thing, but to laugh, and passe the time with theyr auncient acquaintance. When they were in the midst of a braue assembly of Princes there present, Hered breathing out a great sigh.

Behold me (layth he) great Cæsar, a happy King by your fauour, and an unfortunate Father, through the discrace of my house. If nature had denyed me children, fortune should see me without iniuryes: all my disasters proceed from my owne progeny. It much troubleth me, to defile your eares (worthy Cæsar) with the recital of so great wickednesse, but necessity (which hath no law) enforceth me, & your suffice which establisheth all lawes, inuite th me. Behold my two unnatural Sonnes, who after they had receyued the honour to be bred at your

feet, after they had obtained from me all the favours, which could be expected from a King, by your gratious elemency sufficiently powerfull, and from a Father of his owne nature most indulgent, betraying the glory of the education they had at your hand; and forgetting even the nature and bloud they received from me, have attempted a crime, which I dare not name. I live too many yeares in they ropinion, and too long enion a Kingdome, which with so much labour I purchased. I have opened to them the gate of honour, that they may therin enter, after that naturall death shall close up my eyes: and they will passe through by the portall of parricide, preparing ambushes for my life, and to snatch away the spoyle, steeped in my blond.

Behold I prostrate them at your feete, not willing to retayne any right in my owne displeasure, neither of King, nor Father, but that which shall be decreed for me by your instice. Yet not with standing (O Great Cæsar) I would be seech you to be stow upon my old age, which you have pleased so much to honour, some repose in my owne house, and free me from the handes of these parricides. So like wise I thinke it not expedient, for children so ungratefull, who have trampled lawes both dinine and humane under foote, to live any longer, and still to have the sunne in they reyes, to serve as a witness, and an up-

brayding of theyr crime.

Herod spake this with a meruaylous vehemency, so, that he put the whole assembly into an assonishment, & these poore children, who had as much innocency, as simplicity, seeing themselves charged on the sodayne with such a tempest of wordes, made the apple of their eyes to answere, and weep in good earnest. They endea-uoured to speake, searing least their silence might make them culpable: but the more the strone, so much the more the sobbeschoked up their words.

Augustus Cafar, who was a indicious, and courteous

Prince,

Prince, saw well by this their aspect, these young men had more mishap, then malice, and casting a gracious eye vpon them: Courage (my children) be considered saith he) answere at your leasure, & be not troubled. All these there present, bare already much compassion towardes them, and Herod shewed even by his countenance, he was mooved, so eloquent are the teares of nature. Alexander seing the eyes of the whole assembly very savourable, tooke hart, represent his sighes, and being (as he was) eloquent, speaketh in these tearmes.

My Lord and Father, Your Maiesty, hathnot brought ws so farre, to the Aultars of mercy, to ofer ws wp, as a facrifice to revenge: we are at the knees of Calar, as in the Temple of Clemency, whither being conducted by your Warrant and commaund, it maketh ws say, your wordes are sharpe, but proceedings most sweet. If calumny had so altered your excellent nature, as to make you take a resolution wpon our lives, to the presudice of our innocency, you might have done it in Palestine, as a Father and a King; the sentence and execution were in your owne handes. But God permitted you to bring ws to the Court of Augustus, not to leave the head, where the Crowne was designed, but rather to returne it backe, wistoricus, of free from slaunder.

It is a very straunge thing to pretend the most enormous of crimes, agayest persons of our reputation and quality, without saying wherfore, or how; nothing is spoken of letters, poysons, complots, conspiracyes, suborned servants, it is only assemed, we are parricides, and proofes are pretermitted; if this be sufficient, you shall have in the world no more innocency, but that, which calumny shall disdayne to sixe her tooth in. Our enemyes which for many yeares, have spun this web, never could alleadge any other thing, but that we were old inough, and of sufficient courage to do it, and that we might performe it in revenge of the

the death of our Mother Mariamne.

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As for their first reason, who seeth not, how weake it is, if nothing but age, and valour be necessary to perpetrate a parricide, it is to fill the whole world with bloud, to put all Fathers into icalcusy, and all Sonnes into crime. For the second, which concerneth our dead Mother, she left vs in an age, wherin neyther could we (as yet) bewayle, nor feele her misery: after we came out of our childhood, we have not been willing to search into your counsells, to sift out your resolutions, the issue of them ought to make vs, not more audacious to undertake enill, but more stayed, and advised to do good. We only have assorted teares to her, not to be moane her death, for such were unprofitable, but to satisfy our passion, seing our enemyes ceased not to disturbe the ashes of those, whose bloud they had shed.

Father, if our teares, which proceed from so instaressentment of nature, be in your Court accounted criminal, where shal we any more find safety, but in your instact Neuer in these sensible apprehensions hath any word of bitternesse escaped vs agaynst you, but rather against those who abuse your authority, to the ruine of yours. We have no cause at all to hate your life, but tolone is, by so much the more, as you have indged vs capable, above the rest of our brothers, to succeed in your Crowne; you have set all the markes of Regality vponvs, all the blessings we could hope for, and to aske more would be to require liberty to overthrow vs.

To what end should we fecke by parricide a Kingdome, which is purchased for we by your fauour, that so, he auen, earth, and seas conspiring with Casar, should shut the gate against we, for which we should have beene desyrous to make a key seeped in the blond of our Father? Your Maiesty hath begot we (perhaps) more wnfortunate then now would be expedient for your Estate, but never shall we be so so still, nor impious,

to do a mischiefe, irrecoverably to undoe us.

Most honoured Father, suppresse the suspicion, which you have conceived, or if you be pleased still to retarne it, we both will leave this life, of which we are not so fondly affectionate, that we should be willing to preserve it, to the displeasure of

him who gave it .

This Oration, diffolued in the teares of this young Prince, strooke all the company with admiration, and as they were both beheld with lowly lookes, expecting the ludges sentence, every one was enkindled with defire to justify them. Casar who shewed himselfe much mooved with compassion, casteth his eye on Herod, to see his countenance, & could have been content never to have thought of such an accusation: for verily this action in the apprehension of those present, much hurt him, and caused his credulity to be condemned.

Augustus, who would not confound them, pronounced, that vindoubtedly his children had done ill, to displease him: but as for the pretended crime, he should raze it out of his papers. These young Princes, were too well borne, & bred to proceed so farre; there remayned heereafter to liue in good correspondence, and renew this holy knot of nature, which could not be dissolued by so good a Father, nor children so futurely hope-

full .

This sayd, Herod imbraced his Sonnes one after another, much weeping, which drew teares even fro those, who were not interessed in this affayre. After all manner of complements, behold them vpon returne with their Father, and brother Antipater, who had caused all this goodly Tragedy to be played. Notwithstanding this wicked creature overwhelmed them which courtesyes, and congratulations, as if he would make bonsires

of ioy in his hart. Thus goeth a long Diffimulation in Court, till fuch tyme that God taketh away the maske.

Being returned to Ierusalem, one yeare was not spent, but that Calumny, fet new snares to entrap the innocency of these poore Princes. Pheroras resolued to excite A'exander with icalousy, telling him in great secret, Herod his Father made too much of the beauteous Glaphira his wife, daughter of King Archelaus, supposing it was a powerfull meanes, to turmoyle his spirit, and enkindle it with fury agaynst the King his father, and this way to precipitate him into ruine. These words vpon the matter were most sensible to this generous hart, and then he began with a lealous eye, to prye into Herods actions, who (it is true) familiarly conversed every day with this Princesse, endowed with incomparable beauty, but in conclusion he observed no other thing in such conversation, but louing entertaynments of a Father-in-Law, towards a Sonnes wife worthy to be cherished, for many excellent parts.

Alexander, notwithstanding after this advertisement of Pheroras, turned this hony into poyson, interpreting all in an ill sense, and was so transported, that one day entring into his Fathers chamber, he discouered the iealousy, and suspition he had conceyued, with

fighes, and teares of rage.

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Herod found himselfe much troubled with this encounter, and thinking it a thing vnworthy his person, to instify himselfe to his Sonne with many wordes, to excuse that which was not, he only sayd: My Sonne, who hash put this into your head? The other replyeth, he knew much of it himselfe, and Pheroras had confirmed it. Pheroras was instantly sent for, and Herod, who oftentimes ysed him as a servant, casting a furious glaunce of his

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eyes vpon him. Rake-hell (layth he) what hast thou fayd to this young Prince? It is not a word, thou hast put into his eare, but a fivordinto his hand against his Father, for tustly he would no more endure a companion of his bed, then I in my Kingdoms. Ingratefull creature, shouldst thou not rather teare out thy owne hart, then entertayne fuch a thought of thy brothers such crimes as this never were in our house, nor ever will be, walese thou bring them rither. Get home, and let me fee thee no more. I ordayne to turns for other delinquents, but for thee, since thou are so wisked, I have thee to thy o whe conscience, not

being able to filla fitter executio ver.

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Pheroras, who was not much aftonished with this noyle, answereth, he knew nothing but what Salowe who was there present had told him, (as in feed this came fro her.) But the subtile wom in casting out at that instant a low d complaynt and tearing her hayre, fayth; It was a lamentable thing, that thee of all the world should be perfecuted, for being onely faythfull to her brother. Herod knew not what to thinke, and fighed in his hart, beholding the diffentions of his house, and in the meane time faw not, that his owne ill example was theinfluence of all these miledictions He did nothing els to Pherons, but sequester him for a time for although he feemed much moved with anger, he was not exafterated against any in good earnest, but those, whom he thought would practife against his State, and such Pheroras appeared not to be: for he was a libertine, who had maryed his owne feruant attracted by dalliances, refufing the daughter of a King, and all his defignes aymed at nothing, but fenfuality. It was thought this was not fufficient fati fa tion in Pheroras for luch a crime, and that this might still feed a distrust betweene the Father and Sonne.

The Vnhappy Politician.

Behold the cause why the pernicious Antipater, who euer was gratious with Herod, making vie of this opportunity beginneth his battery more furiously then euer,

and having perceyued some familiarity betweene Alexinder, and three Eunuches the most intimate of Herods chamber, he underhand giusth notice, that the conspiracy of Alexandir against his Father, was now absolutely contriued, and that the chieffs Eunuches of the chamber, and privacy of Herad, had a hand therein. Behold them prefently apprehended, and put to the tortare. The bodyes corrupted with eafe, and delicacy, feeling themselves so roughly racked, spake what they knew, and what they knew not, and in the end deliuered nothing but boiltes, and vaine-glorious Brandos of youth, which had efcaped the mouth of Alex inder . That is to fay; That those Ennuches were very fooles to be fo affe-Et d to this old min, Scho caused his hayres to be painted, like a Pruce younker. He had done well inough; His time Seas past, theirs was comming, the Kingdome could not for fake them, bawing initice, force, and credit in their hands, and formany valord is new, who would not in tyme of necessity for fake them, of fue blike things, speaking nothing of that which Antipater pretended, yet too much for a realous spirit.

It was a pittyfull thing then to behold, how this miferable Court was difmemored. It was nothing but Calumniations, threatning fummons, diffrafts, examinations, tortures: All men looked vpon one another, and enery one supposed, there was no other security, but in. preventing his companion. A thousand fottish things were dayly deposed, that were of no effect. There were found not past one or two, who extremely racked upon the torture, to free themselves, fayd, Alexander had disho noured his Father at Rome, as much more inclining to

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amity with the Parthiam, then with the Romans: and as torments were incessantly redoubled in fauour of Antipater, they spake at randome, whatsoever they would have them to wit, that Alexander and Aristobulus had conspired to kill Herod by poyson, then to go to Rome to demaund the Kingdome; which had no probability: & when it was asked, where this poyson was they replyed it was in the castle of Ascalon, and the whole matter

fearched into there was nothing to be found.

Alexander notwithstanding is arrested, he generous, and much offended to fee fo many tortures, fayd foutly to Hered, bitterly scoffing : To what end is it to make all thefe flaughters, feing you will have it, that they decenved you: I have conspired, and if you desire to know with whome, with Pheroras your brother, & Salome your lifter, and Prolemy, & Saprinius your Cour fellours, kill all the world, and you alone shall rayene. He spake too much to be believed, and deliuered it in an accent, which founded nothing lesse. Howsoeuer, he was for certayne dayes imprisoned, vntill fuch tyme that Archelaus King of Cappadocia his Father in law, advertised of this disaster, came to the Court of Herod. He tooke great care not to affront him, nor tell him, that he wronged himselfe to be so credulous; this was not the manner to treate with a man, who extremely defired to justify his actions.

The Cappadocian striketh sayle, seeming to have great compassion to find him in such trouble, saying his children had done ill to disquiet him in that manner, that he came not to excuse his Sonne in Law, but to chastice his daughter, if she were found blame worthy. Herod was so comforted to heare him speake in this sort, the teares shood in his eyes, & Archelaus seeing, he had found the ready way of persuasion, began by little and little, to de-

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[The mhappy Postan.

clare vnto him, that in truth the Princes his Sonnes had shewed a little too much insolence, but that their facility was much abused, & it would be good to take heed thereof. He did so well, that at the last, he dissolued the calumny, and Glaphyra being there present with her cloquence & teares, obtained whatso wer she would for her husband; so that the poore prisoner was instantly released.

Herod in the meane tyme lived like a Cyclop in his caue, perpetually in the obscurity of an infinite number of distrusts, still upon the point of acting new crueltyes, & being observed to be capable of all fort of suspitions, the wicked Antipater fayled not to surnish him with matter inough to foment his icalousyes, and by the same meanes advance his fortunes.

A wicked Grecian came to the Court of Indea named Eurycles, who tooke vpon him to be a Prince, and gaue great prefents to Herod, to infinuate himselfe into his friendship. The vnhappy King rellished this man. & ranked him in the number of his intimate friends. He was lodged with Antipater, and observing that he at that tyme bare the greatest (way in affayres, he endeauoured by all meanes to winne his fauour, which he did, familiarly connersing with Alexander, and vndermining him that afterward he might carry truth, and falshood to the eares of Herod, who gaue him much credit.

Three yeares were not fully past, but behold Calumny casteth the rest of her venome. Two solders of Herods guard, dismissed for some sleight offence, were afterward indiscreetly entertayned in the house of Alexander, who loued them, seeing them sufficient ment, & capable of good employments. Behold them accused of conspiracy, immediatly apprehended, & put to torture.

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The vehemency of to ment made them say, that at the sollicitation of Alexander, & Aristolulus they had a plot vpon the person of Hered to kill him in hunting. At the same tyme the Gouernour of the Cittadell of Alexandrina, (which was one of the strongest fortresses of the Kingdome) is accused, to have been willing to deliver it into the hands of these young Princes; which he denyed strongly, and stoutly But his Sonne, prouoked agaynst the Father for some disgrace, sayd, the deposition was true, and at the same tyme produced false letters of Alexander, which seemed to confirme the same, held notwithstanding to come from the hand of Secretary Diophantus, a Storehouse of fassications. Hered would have no more proofes, he caused his two Sonnes to apprehended, resolving to ruine them: and verily e-

uery man at that tyme accounted them loft.

When these thinges were in hand Melas a Counsellour of the King of Cappadocia came into Indaa, to vnderstand the knot of the businesse, he found it much enuenomed, and desperate of remedy. The wicked Father caused his Sonne to be fetcht out of prilon, to examine him before Melas, and to confront him with the depolitions. Alexander asketh, where the accusers were: at was answered, they were already dead. He replyeth, it was an vniost proceeding, to put them to death in the guilt of alye, drawne out by force of torments, for euer to shut vp their mouth from verity. As for himselfe and his brother Aristobulus, they never had any other purpole, but to fly to Cappadocia, & from thence to passe to Rome, to free themselves from the vnquietnesse of their Father. When Herod heard speach of the voyage to Cappadocia, he entreated Melas to enquire particularly of Glaphira, if the more clearely would veter any thing touching this defigne. Glaphira

The vnhappy Politician.

Glaphira then was sent for, and when at her approach she beheld her husband in setters, it was a dreadfull thing to see her affliction. Alas (my deare husband) sayd she, are these the fauours of your Father? is this the diademe he hath promised you! And thereupon her hart oppressed with griefe, stopped up the rest of her wordes. Teares stood in the eyes of the miserable Alexander, who passionately loued her, and all the company was so troubled with this spectacle of pitty, that those there present to examine, looked one upon another, and so get the formalityes of suffice.

Herod asketh Alexander, if his wife were not partaker of all his fecrets, he answereth; Such was her descript, and discretion he had concealed nothing from her. The poore Lady was a little amazed at this word. Notwithstanding with great simplicity she sayd, she was ignorant of all that had passed, as the child not yet borne: yet was very ready to tell a ly to saue her husband, and that she neuer would disauow it, when he should be charged with any crime. Alexander touched to the quick with this tencernesse, sayd to her: Madame, be not astonished, you very well know, I neuer had any other plot, but to cary you into Cappadotiato visit the King your Father. Behold all our offence.

This cured not Herod, but made him extend his sufpition vpon King Archelaus, taking it ill, he should go about, to withdraw his Sonne without his privity. He commaunded the prisoners to be fet at liberty, and in the meane time sendeth new Embassadours to Rome, to purge himselfe from some slaunders wherewith he was charged, and to obtayne of Casar full liberty to dispose of his childre, according as Instice shold require, which was assented vnto; the young Princes are disgraced, and soyled with strange calumniations at Rome, so that no Mm m

man durst vndertake theyr defence .

He very glad to have such dispatches, being (as he was) a man precisely formall, ever giving colour of suffice to his passion, assembleth the Councell to same an Enditement against his Sonnes, admitting all those, whom he saw ill informed to countenance his bad purpose, and alienating others, who might cause some obstacle, among the rest Archelaus, expressly nominated by Casar, to examine this businesse.

Moreouer, that which was an act of great iniustice, he neuer would suffer his children to appeare before the Iudges, to be heard in theyr instifications: but himselfe alone entreth into this assembly, full of gall, and poyson. Neuer was he seene to be so out of countenance passion had wholy transfigured him, in such fort that he spake, & acted things litle consonant to his grauity. His friends mistooke him, and he seemed rather a sauage creature,

then a King.

Sometime he accused, and lamented within himselfe, sometime he stammered, and cut himselfe short. He
produced letters of his Sonnes, that had no valew in
them, as were those of they iourney into Cappadocia, &
yet as if he had got a great victory, he cryed out; Syrs,
what say you to this? Behold you not great malice? O that, I had
beene dead, b fore I had knowne any such thing. Sometime he
sayd, he referreth himselfe to suffice, and that through
passion he would do nothing. Sometime he published he
had not summoned this Assembly to judge, but to approue his opinion, to the end posterity should the more
abhorre parricide Then he cited Deutronomy, which permitted Fathers to stone their rebellious children to
death, and played the Scribe, or the Deuine: then he shewed Casars letters, of which he made more account then

of his Deuteronomy, & infifted thereupon, as if the offenders had allready beene peremptorily condemned by the fentence of Augustus.

When they came to voyces, Saturninus the Romane a Coular man of great authority, absolutely distuadeth this cruelty, saying, himselfe was a Father, that he knew the price of children, and that Herod would repent him of this precipitation. This good man had three of his Sonnes with him, all gallant personages, and well entertayned in good employments, who spake in fauour of these poore Princes. But to no purpose. After them standeth vp Volumnius a rude man, who drew to his faction, all those which practised to serve Herods passion, who alltogeather most vniustly concluded vpon they deaths.

As foone as this decree was published, an old foldier of Herod's, named Tyron, very passionate for the innocents, went directly to the Pallace, demaudeth to fpeake to the King alone by himselfe, which was grated him. This honest man taking him side giving him a sharp admonition even to the reproaching him, that he had loft his witts, in commaunding his true heyres to be put to death, to aduance a viper, who in the end would fecretly fting him. Herod harkened to him in the beginning with great patience, but speaking overmuch, he asked him; Who are those take exception to this Indgement? My felfe, fayth the good old man, first, and fuch, and fuch men of quality, whome he named. Hered caused him to be cast into prison, layd hold of the rest, & condemneth them all to death. Afterwards caufeth his Sonnes to be carryed to Sebaste, and directeth the most cruell of his guard, to strangle them in prison.

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These vnfortunate Princes, who expected nothing
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lesse then such a sentence, seeing the dreadfull faces of executioners, & the searefull image of death before their eyes, looked pale with horrour, and asked them; who brought you hither? But they, pulling them aside as sacrifices, & vnfolding the instrumets of their cruelty, soone shewed wherfore they were come: for without making any other answere, they tooke them by the throte, and putting the satall cord, about their neckes, by mayne

force strangled them, deuoyd of mercy.

The poore Glapbyra, who as yet loft not the hope of her husbands liberty, having at that tyme prepared a new battery, to dispose her Father in Law to clemency, heard the tydings of the death of Alexander, & withall of her owne widowhood. She a good space remayned in a traunce, then mute as a statue, last of all a little recollecting her spirits, and casting out a figh from the bottome of her hart: Woe is me (fayth she) I thought not Herod would have proceeded thus farre . Tell him the facrifice of his cruelty is not finished, for behold one part of the victime is get aline. Alexander, my deare Alexander, who for ever in my hart hall survive, needs must you end your innecent life by this infamous punishment? Must you have him for executioner, whome Nature allotted you for a Father? At the least I might have been called to receive the last grones of thy penfine foule, to embosome thy finall wordes, and enchase them in my hart. Then turning herselfe to two little children, which she had by her fides: Poore Orphans, what a Father have they : (natched from you! Alas, you are tymely taught the trade of mifery .

The poore Lady night & day discololately afflicted herselfe, and being no longer able to endure the Court of Iudaa, no more then a Lyons den, the was sent backe into Cappadocia to the King her Father. Herod kept with

him

him the two Sonnes, vnder colour of their education, but in effect to establish himselfe, fearing least their name should serve for a pretext of some revolt.

O the providence of God! It seemeth you much flacken to powre vpo guilty heads. These yong Princes, Sonnes of fo vertuous a Mother, so well bred, so well e lucated, accomplished with so many excellent parts; declared lawfull successours to the Crowne: These Princes, who had byn feene (not aboue five yeares fince) returne in triumph from Rome to Ierusalem (like the two twinne-starres) who gilded all Palestine with their Rayes: These Princes that promised so many Trophines, fo many woders, behold them in the sweetnesse of their yeares, in the flower of their hopes, at the gate of the Temple of honour, for a small liberty of speech, vnworthily massacred, & insteed of a Diademe on their heads, a halter about their neckes, and caused to be strangled by two Sergats, that so they might breath out their royall foules under the hand of a Hangman.

Behold the braue apprentiship, which Hered exercised three yeares together about the time of the birth of our Sauiour, to prepare himselfe for actions much more enormous. It was sayd of Sylla, that if Mercy had come vpo the earth in humane shape, he had slayne her. But Hered did much worse: There remayned nothing for him, after so many slaughters, but to imbrew himselfe in the bloud of 1400 Innocents, and attempt vpon the Sonne of God himselfe, which presently after happened, and every one by relation of the Scripture taketh notice of it. It is time to behold the recompence those wicked soules received, for having dipped theyr singers in so much bloud, and so many tragedyes, to the end we therein may observe the proceedings of the direction of the size.

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uine prouidence, which spareth not, first sleightly to touch, and assay by some visitation those, which it after-

wards referueth for the eternall paynes of hell.

The detestable Intipater, who had directed all the passages of this wickednesse, seeing the two Heyres of the Kingdome remoued quite away by his practifes, thought he had allready a foote in the throne. He continuerh his cunning, and mallice, euer masking himfelfe with the veyle of piety, as if he had an vnfpeakable care of the life, and flate of his Father, while he in the meane time had no other ayme, but quickly to make himselfe absolute Maister of all, fearing least the disposition of Herod, which was very fleeting might alter; and for this cause, he went vp and downe daily practifing very great intelligences. But he was hated by the people like a Tyger, and the fouldiers who faw him imbrewed in the bloud of his brothers, so beloued by all the Nobility, could in no fort rellish him. Aboue all, the people were extremely touched with compassion, when these litle children of Alexander and Aristobulus were led through the streetes, bred in Herod's Court, all the world beheld these poore orphans with a weeping eye, & with sorrow remembred the disasters of their Fathers.

Antipater well faw, it was fit for him to withdraw himselfe, and decline Enuy, & not sindge his winges in the candle, fearing his Father in processe of tyme (who in such matters was subtile inough) should not discouer his purposes. Notwithstanding, he was so secret, that he auoyded to aske leave of Herod to sequester himselfe, for seare to minister matter of suspition to him. But he caused letters closely to be written from Rome to his Father, by friends whome he had wrought for that purpose, which imported all he desired, to wit, that it was

necessa-

necessary he should be sent to Rome to breake the enterterprises, the Arabians plotted agaynst the state of India. Hered having received these letters, instantly dispatcheth his Sonne Antipater with a goodly trayne, rich presents, & about all, the Will of Hered, which decla-

red him King after the death of his Father.

Behold all he could defire in the world. But as the eye of God neuer fleepeth, and enfnareth the crafty in their owne policyes; it happeneth the mischieumus Pheroras, who had acted his part (as we have seene) in this lamentable tragedy departed this life, by a sodayne death, & poysoned (as it is thought) by the mayd-servant, whom he had marryed. Herod being requested to come into the house of his brother, to take examinations upon the fact, unexpectedly learneth, howhis Sonne Antipater, had given poyson to the dead Pheroras, at such tyme as he was out of favour, to poyson the King his Father, whilest he was at Rome, that he speedily might returne into Pakstime with a Crowne on his head.

This was deposed even by the Sonne of the Comptroller of Antipaters house, & circustanced with grounds, & particulars so expresse, that there was not any cause of doubt. Herod demaunded where this poyson was, he answered it was in the hands of the widdow of his brother Pherorus. She being examined upon the fact, gooth up into a higher chamber, fayning to setch it, and being mounted to the top of the house, the through despayre fell downe headlong, with a purpose to kill her telse.

But God suffered not the fall to be mortall, they much harrned her, & promised all impunity, if the freely would deliver the truth. She telleth, that true it was, her husband had receyved the poylon of Antipater, & had some inclination to give the blow: but that a little before his death, he repented himselfe, & detested such wickednesse, and with these wordes, she drew out the poylon, which afterwards was knowne in the death of delinquents, to be very mortall. At the same tyme Bathyllus set at liberty by Antipater, was taken comming from Rome to Iudaa, to aduse Pheroras to hasten the businesse, and bearing with him a new poylon, if the first were not of force.

In the meane time Antipater wrot to the King his Father, that he laboured earnestly at Rome to dissolve obloquies, and accommodate his assayres with cleerenesse, that the hoped to come to a period in them, and quickly returne into Iudaa. Herod who was desirous to lay hold

vpon him, fendeth him this letter.

My Sonne, the frailty of my age, and debility of my body daily instruct thme, that I ammortall. One thing comforteth me, that having made chayse of your person to succeed me in my estate, I shall behold the decrepitnesse of my age, slowish agayne in your youth, and (as it were) bury my death in your life, since I shall live in one part of my selfe, to me most pretious. I wish you presently were with me, not so much for the assistance I expect from your Piety, as for the prejudice your absence may impose on my fortune. Faile not with the good leave of Casat, to returne hither as soone, as you can, delayes nothing advance our affigres.

This bayte was too tempting to defend him from the hooke: vpon this newes he would (as it were) fly to lerufalem, he dispatcheth his affayres, takes leaue of Augustus, and hastily posteth to obey his Fathers commandements. It was an admirable thing, that in the way, he neuer had any notice of that which passed, so

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The unhappy Politician.

465 hated he was both of God and men. Yet fo it was , that being in Cilicia, he learned his Mother was difgraced, which much aftonished him so that he resolved to retire backe againe, but one of his Counfell (perhaps wrought by Herod) shewed vnto him, that if nothing were plotted agaynst him, he ought not to feare; and if any calumny were forged, he rather should hasten to strangle it, otherwise his absence would thrust him further into fulpition This counfell he believed, and notwithftanding the remorfe of his conscience, he tooke the way to Indea.

When he was arrived in the port of S. b.15te, he began to enter into greater apprehensions of his owne vnhappynesie, then euer. For yoon the same hauen, where he before had beheld fo great confluence of people, which made many lowd acclamations at his departure, not for the love they bare him, but for obedience to Herod, who to would haue it, he perceyued the chance of the Dye being now chaunged, he was entertayned with respect lesse countenances, & that some beholding him , scornefully muttered between their teeth , as cur-

fing him for shedding the bloud of his Brothers.

He was too farre engaged to retyre back, and the vengeance of God alireacy scored him out his lodging. He goeth directly from Sebaste to Terufalem, and haftneth to the Pallace magnificently attyred, and well attended. The Guard fuffered him to enter, comaunding all those who accompanyed him, in the Kings Name to withdraw. He was much amazed to fee himselfe taken like a Bird in a snare, notwithstanding he went for ward, and entreth into the hall where his Father expected him, accompanied by Quintilius Varus, newly fent from Rome, as Gouernour of Syria. After he had made an humble Nnn obeyThe Holy Court. [Lib. 4 .

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obeysance according to custome, he came to kisse his Father, but at that instant, he heard the roaring of the Lyon. For Herod retyring back, sayd vnto him: Auant, thou murtherer of Brother, and Father: the kisse of a Father was not instituted for thee: Behold Quintilius thy sudge. Adule wise with your selfe, what you are to morrow to answere, whom crimes whereof you are accused.

He strooken with this word, as with a thunderclap, withdrew, bearing terror in his face, and the image of his crime in his thoughts. He in the next chamber found his Mother and wife weeping, with many laments allready preparing his funerals; amazement so seyzed him, he had not language to comfort them, nor

to much as teares to bemone his owne mishap.

He spent the whole night in great affliction, sinding by experience it was much more easy to commit a crime then excuse it. The next morning being come he is sent for by the counsell, where he sound the King his Father, with Quintilius Varus, & many Counsellours of State, yea letters were then intercepted, very lately written by his Mother, which signifyed all was discouered, and that he should carefully beware not to returne, and put himselfe in the hands of his Father, if willingly he would auoyd the throte of the Lyon. This was represented vnto him at the entrance to the Counsell. He expected nothing, but the instant of strangling, so much his conscience tormented him. Behold the cause, why casting himselfe on his knees, he besought his Father, not to condemne him, before he was heard.

Herod replyeth . Impious villague, what hast thou to fay? Hath God then reserved thee to be the last scourge of my old age? Thou knowest I have extracted thee from the dreggs, to place thee over thy brothers, above and beyond all hope. I have given

given thec my money, my reucnewes, my authority, my fauour, my secrets, my hart, and Crowne into thy hands, in a Will signed with my owne hand, and thou canst not a little stay, till thy Fathers eye is closed by naturall death, to enioy it? It was thither thy purposes aymed, when with such heate thou didst pursue the death of thy brothers: nothing have I done in their inditements, but by thy information of aduise. Wicked Creature, I feare least thou hast stayned me with their bloud, thy crime

noso makes their innecency appeare.

At these wordes he bitterly bewayled, the memory of Mariamne, and his vnfortunate children, comming into his mind: He was so oppressed at his hart, that he was enforced to intreate Nicolas Damascen, who was as his Chancellour, to pursue the rest. Antipater preuenteth him, and speaketh in his owne defence: That he was much wronged in giving credit to flaves, and filly women to his prejudice; that he had receyued letters from Cafar, whome a man could deceyue no more then God himselfe, which gave a most ample testimony of all his demeanours, and of the fatisfaction he had given at Rome. That he neuer had fayled in duty towards his Father, and that it were a passage of extreme folly, to put himselfe into an vncertayne hazard for a Crowne, which he had (as it were already) in his hands. Briefly without any further discourse, he offered himselfe to be vied like a flaue, and to be put to the torture, for proofe of his innocency. And therewithall he dreadfully tormented himselfe, in such fort, that he began to mooue all the company.

Nicolas Damascen, who was a rough Gamster, taketh the word out of his mouth, he confronteth the witnesfes, he interrogateth, vrgeth, involueth, and puts him into confusion, and thundreth a very bloudy invective. against him, which at large is couched in Iosephus history, where like an Oratour, he exaggerateth all the circumstances of his crime. Behold you not (sayth he) a brutish stupidity, to conspire against your Father, having (as yet) the bloud of your brothers before your eyes, and all the affurances of the scepter in your hands? Needs must you perpetrate a parricide to make your selfe poss sour of a crowne, which was acquired for you, by so solemne and authenticall a Testament? Looke you after nothing, but the bloud of your Father, to set a seale voon it? Yea of a Father, whose life is so deare to all homest mea, & of nature so indulgent to love his children that have never so little merit. An ingratitude able to make heaven blush, and earth tremble under your feete. An ingratitude worthy, that all the clements should conspire to punish it.

This man ceased nor, to discharge against him wordes of fyre with a masculine eloquence, and the miserable Antipater prostrated himselfe on the ground, and prayed God to do a miracle in fauour of him, to make manifest his innocency, since he found himselfe so oppressed by the mallice of men. It is a wonder (sayth the Historian) that those who during their life have believed no God, would yet acknowledge him at their death. This man lived, as if there were neyther Heaven, God, nor Angels, and now seeing himselfe in the horrors of death, prayed

the Divinity to excuse his crime.

Varus layth vnto him: My friend, expect not extraordinary signes from heaven in your favour, but if you have any good ressons, loldly produce them. The King your Father desyreth nothing more, then your instification. Thereupon he stood confounded, like a lost man. Varus taking the poyson that had been e before represented to the Councell, caused it to be given to an offender allready condemned, who instantly dy, d, and all the assembly arose (as

it is fayd) with manifest condemnation of Antipa-

His Father esteeming him absolutely convicted, required of him his complices, he only named Antiphilus, who brought the poyson, saying, this wicked man was cause of all his vnhappinesse. It was a great chaunce, Herod at that time had not caused the sentence of death to be executed upon him: but according to his ordinary proceeding, he resolute to informe Casar of all that had passed, and to send him the whole processe formally drawne, to order all at his pleasure. In the meane time Antipater is straitly imprisoned, expecting howerly

(as a miserable victime) he stroke of death.

Hered at that time, was about seauenty yeares of age, & already felt, through imbecillity of body, the approach of the last hower. It was a very hard morfell for him to disgest, neuer man better loues this present life; very freely would be haue for sken his part of the next world eternally to emoy this, though he in essect was therein most vinhappy. Towards the end of his dayes he grew so harsh, so wayward, then so collericke, and surrous, that his houshould servants, knew not how to come about him, they handled him in his Pallace, as an old Lyon chayned with the setters of an incurable malady.

He persuaded himselfe, he was hated of all the world, and was therein no whit deceyued, as having given too great occasion thereof The people as it were forgot their duty with impatience, and could no longer endure him Astoone as his sicknesse was bruited aboat, sudas, and Matthias the principal Doctours of the lewish law, who had the youth at command, persuaded the most valiant of their sea, to undergoe a bold

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adorned the Temple of Ierufalem, as he had allwayes shewed himselfe for the accommodation of his owne estate, to be an Idolater of Casars fortune, set vpon the principall gate, the Roman Eagle all glitering in gold. This much offended the sight of the lewes, who could not endure any shold place pour tray tures of men, or beasts, or any other figures in theyr Temples so much they abhorred such monsters, which theyr Fathers had seene adored in Egypt.

Behold why this Indas and Matthias, who were the chieffe, thinking the ficknesse of Herod wold help them, began earnestly to exhort the most valiant of the young men, who every day frequented they houses, to take in hand the quarrell of God, according to the spirit of their Auncestors, and to beate downe this abhomination, with they had fixed upon they Temple. That the perill was not now so great, Herod having inough to do to wrastle with his owne payne: but if it shold happen, they lost they lives, to dy in so glorious an act, was to be buryed in the midst of Palmes and Triumphs.

There needed no more to encourage the youth: behold a troupe of the most adventurous came forth about the midst of the day, armed with axes, and hatchets, who climbed to the top of the Temple, & hewed in pieces, the Eagle in the sight of the whole world, tudas, & Matthias being there present, and serving for

trumpets in this exploit.

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The noyfe heerof instantly came to the Pallace, and the Captayne of the Guard ranne thither, with the most resolute soldiers: he much seared some further plot, & that this defacing of the Eagle might proue a preamble of some greater sedicion. But at the first, as he began to charge, [The vnhappy Politician.

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charge, the people retyred, which the more encouraged him for pursuite; fourty young men of those who had done the feate, were taken in the place, ludas, and Matthias accompaning them, deeming it a thing vnworthy to fly away: and that at least, they ought to follow them in perill, whome they had brought into daun-

ger .

Being presented to Herad, & demanded from whence this boldnesse proceeded; they freely answered, their plot had been well agreed vpon among themselues, & if it were to do agayne, they would be in readynesse to put it in execution, in regard they were more bound to Moyles, then Herod. Herod amazed at this resolution, and fearing greater commotions, caused them to be secretly conveyed to Ierico, whither himselfe after (though crazy) was carryed, & affembling the Principall, spake to them out of his litter, making a long narration of the good offices he had done in fauour of the whole nation, of the Temple he had built for them, of the ornaments with which he had enriched it, adding, he had done in few yeares what their Afmonean Kings could not performe in fixfcore. And for recompence of his piety, at noone day they had hewed downe, with notable boldnelle, a holy guift, which he had rayled in the Temple, wherein Gos was more interested then himfelfe, for which he required a reason

There now fearing any further to incense him, declined the daunger, and put him vpon their companions, leaving them to the pleasure of the King. At that tyme the high Priesthood is taken from Marthias, and another Marthias, who was held to have been the author of the sedition, burned a live that night, with his companions, at which time an Ecclipse of the moone

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dreadfull.

Herod in few dayes after he had tryed, and worne out all humane remedyes, was reduced to that horrible state of malady, which is rightly described by loser hus, & Eusebius of Casarea. God would have him in this life, tast in long draughts the cup of his lustice, wasting that

Caytiffe Carcasse, with lingring torments.

Behold why he was touched with a manifest wound from heaven, and affaulted with a furious squadron of remedilesse dolours. He who from his young dayes had beene enflamed with a desperate ambition, felt at his death a fire, which devoured his marrow, and entrayles with a secret, and subtile flame. He, who all his life time had an enraged hunger to heape treasures, even to the opening of Dauids, and Salomons Sepulchers to extract booty from thence, was afflicted with a dog-like hunger both horrible, and shamefull, which cauted him day and night to cry out for meate, yet never was satiated. He, who had made to many voyages, and gone to many paces to make himselfe great saw then his feet swolne with bad, and phlegmatique humors. He who in his life had caused so many tortures to be inflicted felt outragious, and intollerable Coliques, which racked him. He, who had taken life away from fo many men, was Seyzed with an Asthma, which hindred his breathing. He, who esteemed prudence, and humane pollicy, for the finewes of his state, tryed in his body crampes, and convultions of finewes, with gave him many shakes. He, who shed the bloud of the poore Marianne, who slew her Sonnes, to make the Kids (as fayth the Scripture) boyle in the milke of theyr Damme: Briefly he, who wallowed in the bloud of about 14000. Innocents, of

purpose to involve therein the Saujour of the world. dyed in his owne bloud, afflicted with a cruell flux. He, who abused his body with prodigious luxuryes, had (dying) his fecret parts filled with lice, and vermine, with an ignominious Priapisme, a malady not to be named.

Shall we then fay the divine providence of God, hath no eyes to be wakefull for the punishment of the wicked? This desperate wretch insteed of adoring the Iustice of God at his death, & kissing the rod which had chastised him, dreameth of new slaughters, publisheth an Edict, by which he lendeth for the principall of the Iewes of every Province to Iericho, whither he caused himselfe to be caryed, and shutting them vp in a Theater, calleth his fifter Salome, and her husband Alexas, & then speaketh to them in these wordes.

It troubleth me not to dy, & tender the tribute to nature which so many Kings have payd before me; but I am afflicted my death shall not be lamented, as I defire, if you assist not. Know then, for this purpose I have sent for all the nobility of Indas, Schom you have in your hands. As soone, as my eyes are closed, put them all to the sword, and let not my death be dinulged, till first the fortune of these same people be knowne to their friends; by this meanes I hope to fill Indaa with teares, and fighes, which shall make my soule leave my body with

the more contentment.

The wretch in faying this, with many scalding teares, befought his fifter, by all that which she esteemed in the world, most glorious, most facred, as if he had asked Paradise of her, and that necessarily she must promise it to content him at that instant with oath, though afterward it were neuer executed. In this act alone he well declared he had the spirit of a rauening wolfe, in 000

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the skin of a man, and that the thirst of humane bloud,

was become naturall to him.

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As he was framing this notable Testament, letters were brought him from Rome, written by Cafars commaund, which certifyed him tha Acme, a lewish Lady of Line i's trayne the wife of Augustus, had been condemned of bad intelligence with Antipater, & for that cause punished with death: as concerning his Sonne, he wholy left him to his disposition. This man in the very point of death Rill fucked vengeance with meruailous fweetnesse. Vpon these newes he taketh courage agayne, and calls for an apple, and a knife, bufying himfelfe in the paring of it. But in these employments, as his paynes redoubled, he waxed weary of life, which he lo much had loued, & at that instant one of his Grandchildren, named Achiabus, who stood neere to the bed, perceyuing he rowled his eyes full of rage, and made a shew, as if he would have stabbed himselfe with the knife, which he had in his hand (which much affrighted the young Prince) held backe his arme, as well as he could, & began to make a terrible outcry, as if his Grandfather had yielded up the Ghost, wherupon the whole Pallace was in an vprore. Antipater who from the prison heard all this tumult, supposing Herod was at the least cast, his feet itched in his fetters, & did not (as yet) despayre of the Crowne, offering (as one would fay) mountaynes of gold to his keeper, to fet him at liberty.

But, O the Iudgement of God! His Gaoler insteed of giuing eare to all his rewards, went directly to his Father, and relateth to him, how Amipater vsed all possible meanes to get out of prison, & take possession of the Kingdome. Herod howling, & knocking his head; how (sayth he) will the parricide murther me in my bed? I

have yet life inough left, to take away his. Then lifting himselfe vp, & leaning on his pillow, he calleth one of his Guard: Go you immediatly (sayth he) to the prison, and kill this Parricide, then let him be buryed in Hircanus castle, without funerall pompe. This was incontinently executed, and such was the end of this wicked Wretch, who had disturbed earth and hell, to place himselfe in his Fathers Throne, according as certayne Mathematicians had foretold him.

Five dayes after his death, Herod having declared Achelaus for successour of the Kingdome, contrary to his first Will, which was disposed in the behalfe of Antipas, after he had accomodated his two other Sonnes, with such shares as seemed good to him, & given large legacyes to Augustus Casar, yielded vp his wicked soule, in rage, and despayre, in the seaventith yeare of his age, and seaven and thirtith of his raygne. A Prince (sayth Iosephus) who all his life desyred to be Maister of his lawes, and a slave of his passions, and who notwithstanding all his great felicityes, ought to be repu-

ted, the most miserable on the earth.

Behold in what tearmes this Authour, a great Statist, speaketh it, to teach humane Policy, there is no Prudence, Wisdome, Counsell, Greatnesse, nor happynesse, where God is not present. For laying aside eternall torments of the other life, wherin this Barbarous man dying in punishments, was encompassed, I assure my selfethere is neyther Peasant, nor Handycrast man, if he be not mad, would give one day of his life for the thirty seaven yeares of Herods raygne, which he passed in continual apprehensions, thorny assayres, persious voyages, sinister distrusts, frosty seares of death, barbarous crueltyes, remorfes of conscience forerunners of hell,

hell, leaving besides a short, & an vnfortunate poste-

rity .

By the carriage of this Court, one may fee whither Vice transporteth great fortunes. In the person of Ari-Stobulus, & Hircanus, you behold how the Canker, is to a body leffe dangerous, then the discord of brothers to a State. In the person of Antipater, a friend for aduantage, who seeketh to fish in a troubled water, in the end fisheth his fill, but is drowned in the act, to teach you, there is no policy fo great, as to be an honest man, & that he who prepareth fnares for another, diggeth his own graue. In the person of Pompey, an arbitrator, who worketh his owneends, vnder the colour of Iuflice, who buildeth his ambition on the ruines of flate, in the end the earth, which fayleth him for his coquests, denyeth him a Sepulcher. He found no more Countreyes to conquer, & scarcely had he six foote of earth, to make him a tombe.

In that of Hircanes, too much credulity, too much facility to please others humours, too much pusillanimity in the gouernement of Iustice, which headlong threw him into a life as miserable, as his death was cruell, and bloudy. In that of Antony, a passionate Iuage, who turneth with all windes, & suffereth himselfe to be caryed along by the stronger, without consideration of iustice, in the end he is enforced to expiate the long web of his passions, with a horrible death.

In that of *losep's*, & Sohemus, that it is perilous to treate with women, though free from ill purpose, and much more daungerous to reueale a secret, which who will safely keep, must make his hart a Sepulcher of it. In that of young Aristobulus, how the most beautifull hopes are storme-beaten in the bud, and that you must walke

walke *pon the prosperityes of the world, as on Ice; that it must be handled like glasse, fearing alwayes, they cracke not, in the lustre of their brightnesse. In that of Alexandra, a boundlesse ambition, designes without effect, afflictions deuoyd of consolation, torments without patience, and a death without desert, and all this, because she game not a good temper of vertue to her soule. In that of the Sonnes of Mariamne, innocency perfecuted, and a little vanity of tongue desperatly reuenged. In that of young Antipater, policy deccyued, the cloud of humane hopes cracked, punishment, and reuenge euer attending an offender.

In the person of *Herod*, an enraged ambition, which grueth motion to all his crimes, a double soule, crafty, cautelous, politique, mischieuous, bloudy, barbarous, sauage, & withall in the best of his trickes, benummed, doltish, and dull, thinking to make a fortune to the prejudice of religion, and conscience. A goodly fortune to make himselfe great, and live in the hatred of all the world, in the remarks of a Constant conscience.

fortune to make himselfe great, and live in the hatred of all the world, in the remorses of a Cyclopian conscience, a thousand tymes a day to call upon death, not being able to dye: And in the end to dye in a body leaprous, stinking, lowzy, and death to teare his soule from him with scabbes, stench, and lice, to make it survive it's torments, in an eternity of sames. See you not heere fayre

fruits of humane Wisdome, Impiety, and Atheisme?
In that of Mariamne, a soule rayled aboue the highest sphere of true greatnesse a soule truly royall, holy, Religious, courteous, mercifull, wise, affable, and endowed with an incomparable Patience, who as an Eagle strong of wing, and courage soaring aboue the stormes of the world, maketh herselfe mistresse of tempests, & thunders, which for that they have served.

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The end of the fourth Booke.

THE



THE

FIFTH BOOKE.

The Fortunate Piety.

E haue hitherto beheld a Court, which rather resembleth Polyphemus caue, the a Kings Pallace, to teach Great Ones, there is no brutishnes so sauage, wherin ingratitude towards God, and Vice doth not precipitate a forsaken soule. Let vs now see, that as vnbridled passions, are of power to make a hell of a Princes Court, so the practice of pie-

ty, and other vertues, make it a true Paradife.

Behold the Court of Theodofius the younger, a prince, who feemed to be borne for nothing els, but to allye the Scepter to Vertues, and manifest what royall greatnesse can do, guided by the rules of piety. It is no small miracle to behold a holy King. If God affected the curiosity of wearing a ring, as well in effect, as the Scripture attributes to him in allegory, the most aggreable characters he would engraue therin, were the names of good Kings, who are his most linely representations, as those

those, who wed together, power and goodnesse, two inseparable pieces of God, but very incompatible in the life of man, fuch the are corruptions of this age. Some line in the world, transported with the torrents thereof. and that is weaknesse. Others fly the world, and in flying oft times, cary it along with them, & this is a mummery. Others separate themselves, as well in bodyes, as affe-

aions, and this is Prudence.

Few are found, who bearing the world on their shoulders through necessity, do tread it under foote by contempt of vanityes. That is it which this great Prince hath done, whose Court we heere describe: for beeing feated among people, he hath built a defert in his hart, and in a vast Ocean of affayres, he hath lived as fishes, who keepe filence with in the lowd noyce of waves, & preserve their plumpe substance fresh, in the brackish waters. I go not about to place Theodosius the younger in the ranke of the brauest, and most heroique spirits, you hereafter shall see more couragious, and warlike; but I purposely have selected this history, drawne from the Chronicle of Alexandria, Zonaras, Sezomen, Raderus, and others, to teach certayne vaine-glorious people, who make no accout, but of those triffling spirits, fierce, mutinous, and vaquiet, stampt with the coyne of impiety, how much they misse of theyr reckoning; seing this Emperour, with the fole armes of piety, and modesty. caryed himselfe in a very long, and most prosperous raigne, amidst horrible tempests, which seemed ready to rent the world: & other raih Princes, who making shew to swallow earth, and seas, were drowned in a glasse of water.

God made his birth, and education fingularly to II. contribute to the fanctity of his life. He was descended

from

from Traian, called the good Emperour by supereminency of worth; his grandfather was the great Theodo-(uu, a man, who in armes had no superior that preceded him, and in piety, no better fecond then his grandchild. The Emperour Arcadius was his Father, a most generous Prince, who in the very beginning of the fifth age. to wit, the yeare after the natiuity of our Saujour, fower hundred and one, faw this Infantrife as a bright starre. at that time, when he ended the course of his life; as the Poets faigned the funne reareth himselfe from the bed of aged Tython to illustrate the world. His Nativity was foretold by the mouth of Saintes, his most tender infancy confecrated by the destruction of Idols, God at one and the same time putting him in the number of the liuing and in the ranke of protectors of the Church, by a most remarkable act of which behold the narration.

Saint Procopius, a Hermit endowed with aomirable fanctity, illumined with the spirit of prophely, lived in the Ile of Rhodes, praying daily for the destruction of fome remnants of Idolatry, which raigned in the Roman Empyre, when by good chaunce two holy Prelats, Porphyrius, and Iohn, the Bishop of Gaza, the other of Cafarea in Palestine, fayling for that purpose to Constantinoble, went to lodge in the Hermitage of this holy man. He having receyued them, with all respect answerable to they qualityes, and entertayned them according to the pouerty of the Cell, vnderstanding, they trauelled to the Capitall Citty of the Easterne Empyre, of purpose to obtayne an Edict from the Emperour, absolutely to destroy the Temples of Idols, and bridle the insolencyes of Pagans, who stirred with so much the more boldnesse, as the drouping faintnesse of the government of these times, promised them impunity, he was infinitely com-Ppp

forted, to see so great personages undertake so worthy a worke, and God then prompting him these wordes, he sayth: Courage Fathers, The glory of this Conquest is dew to your piety: Go stoutly to Constantinople, and acquaint the holy Bishop S. Iohn Chrysostome with this designe, resoluing to execute, what he shall thinke sit. For the rest, know the Empresse is nine monethes gone with Child, and that which is more she beareth an Emperor in her wombe: from the Mother, and the sonne who is to be borne, depend the exception of this assure.

They very glad of this prediction, left the good Hermit Precepius, and in ten dayes arrived at Constantinople, where prefently they visited S. Iohn Chrysostome, who received them with much respect and very great content-

ment.

The affayre being put into deliberation, the III. Bishop of Constantinople saw well, that the Empresse might therein much affift, and that God ordinarily vfeth the piety of women to aduance the affayres of Religion. Notwithstanding he durst not present these two Prelates to her, fearing his recommendation might be prejudicial: for he very lately had sharpe difference with the Empresse. It was Eudoxia, a woman of a great spirit, and who naturally loued vertue, as milke in her infancy but she had a hart extremely haughty, & quickly would be offended, if any thing of great consequence were vndertaken against her authority. Behold wherefore S. Chrysostome, who was of no pleasing disposition, as one who had a spirit alienated from ordinary complements, sometymes towards those of his owne cote, reprehending her openly at many encounters in the point of glory, wherin the most defired to be soothed, rayled her indignation to the cloudes. She

She was (as yet) in the height of her passion against him, and therefore he judging it to no purpose for him to sollicite her, caused the two Bishops to be presented by the meanes of one called Amantius, an attendant of Eudoxia's chamber, a very wiseman, and of great credit with his Lady: she who knew her child-bed time at had, gaue very free accesse to religious men, as hoping all good successe by helpe of theyr deuotions; and feeing these two Bishops, were very particularly recommended to her by Amantius, in quality of persons endowed with a very eminent lancity, she was vnsatisfyed till she had feene them, and having most courteously faluted them, excusing her bignesse with child to have hindered her passage to the doore for theyr reception according to the viuall practife towards persons of theyr worth; the forbare not most affectionately to consure them to imploy their most feruent prayers, to obtayne of God a happy deliuery for her.

The holly Bishops, after they had wished her the child-birth of Sara, of Rebecca, and Saint Elizabeth, began to declare the cause of theyr voyage, vnfolding in very expresse termes the indignity of this Idolatry, the insolency of Pagans, the contempt of things sacred, the oppression of people, the lamentable mischiefe it would be to behold the worshiping of Idols still to flourish, which to abolish the Sauiour of the world had so much fweat, fo much wept, and shed so much bloud; and to see it predominate (as it were) in the eyes of a most magnificent Emperour, and a most Religious Empresse, who had all the meanes to extirpate it. That in fuch a field the palmes of eternall glory should be reaped, and that better they could not secure their state, the by destroying the worke of Sathan, to erect the trophes IIII. Endo-Ppp 2 of IESYS.

Eudoxia taketh fire, being thereto otherwife IIII. well inough disposed, and promiseth to recommend the busynesse to the Emperour, to obtayne the dispatches they required for their better contentment. The Bishops retyred expecting the effect of this promise. Theledy fayleth not to offer her requests, and strike the stroke with her best dexterity But Court asfayres proceed not alwayes on the same feet, which the desires of the zealous mooue vpon : the findeth a Counfell in these retarand dations, who thinke it to no purpose to rowle such a * stone. That Idolatry should be left to bury it felfe, and at leafure dreife its owne funeralls. That the meanes to ruine it, is to remove the heads of the Sect, from all kind » of honours, and publike dignityes: to forbid the exer-* cife of superstition and conventicles, which they make in private houses; to subdew Idolacours, and burne the a (asitis fayd) with a foft fyre; that the demolishment which should be made of those great Temples of Idolls which yet remayned, would make much noyle, & yield * litle fruit; that this might thrust rebellious spirits into manifest despayre; and in word it was feared, it might » be a meanes to turne the coyne of the Emperours coffers another way, who drew a good round reuenew from * the citty of Gaza, which even at that tyme was in hand.

The consideration of the interest, which ever holdeth (as it were) the Ascendent in the spirits of men, transported at that time the beliefe of the Empresse, who would no further proceed in this pursuite. She caused the Bishops to be assembled, signifying to them how having treated this busynesse with much sidelity, and sollicitude, she could not find the Counsell disposed to this resolution; that they must have patience, and suffer the fruit to ripen, before it be gathered.

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The Fortunate Piety.

V. Thereupon Porphyrius Bishop of Gaza the principall Agent, as being the most interested, well perceyuing the Empresse, had not vsed the vtmost of her credit, sayth to her, in a discreet, and estectuall manner: Madame, that your Maiesty may not feare seriously to employ your endeauour, to the busynesse now in question; I promise you in recompence, that God will give you a Sonne, which you beare in your body, and that quickly you shall see it to soay

the scepter by your sides .

Women defire nothing more then to conceyue malechildren, & especially when it concerneth establishing of houses, they passionately loue their Sonnes. Eudoxia who notwithstanding all the forcible wordes of Porphyrius, had before not vindertaken the affayre but fleightly, vpon this promife made to her of a male-child, and of a Sonne to be Emperour, protesteth to imploy herselfe. wholy therein, and in such manner, that she not only would cause the Idols of Gaza to be thrownedowne to the ground, and absolutely raze the Temple; but that (which was not to be expected from her zeale) she addeth, she will build in the place of the Temple (it being demolished) a most magnificent Church . Porphyrius thanking her for fo much fauour, taketh leaue to retyre to his loiging, attending the effect of the good mans Prophefy .

Eudoxia fayleth not in few dayes to be deliuered of a fayre Sonne, who is our Theodosius the younger; as soone as he beginneth to breath ayre, behold him couered with royall Purple, declared Augustus, with intention to associate him the yeare following to the Empyre of his Father. All the world was powered into ioy at the birth of this Insant, there was nothing but sportes, largesses, & publique alacrityes; so much happynesse

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486 they promised themselues from this little Theodosius, in whose Infancy already were seene all hopes of the publike to bud. The Empresse seauen dayes after her deliuery, shewing herselfe very gratefull to God, caused the Bishops to be called, and receyued them at her chamber doore, then holding her little Theodofius couered with a royall garment in her armes. Fathers (fayth she to them) behold the fruit of your prayers; bleffe the mother, & her Infant: The bowing her royal head, vnder the hands & benediction of the Bishops, she presenteth to them the fruit of her child-bearing to be marked with the figne of our redemption, which they prefently did.

The good Empresse having made them to fit downe: Well then (fayth she) what shall we do for discharge of our promile? Porphyrius taking the word, relateth to her a dreame, he had the night before vpon this subject: Which was, that it feemed to him to be at Gaza a Citty of his Bishopricke in the Temple of Idolls, named the Temple of Marna, and that the Empresse comming to him, offered him a booke of the Ghospells, intreating him to open it, and read therein whatfoeuer he should first encounter, and that you the opening thereof he found these wordes couched in the Ghospell of S. Matthew: Thou art Peter, and upon this rocke will I build my Church, and the gates of Hell shall have no power agaynst it; and that thereupon the Empresse should say: Courage, in good tyme. That (fayth she) very well accordeth with the defigne I have figured in my mind for the expedition of our affayre. In few dayes (as I hope) the Sonne, whome God hath given me shall be presented upon the holy Font of Baptisme: In the meane tyme prepare some very ample request, what ever you thinke good of, and vpon returne from the Christening, just at your go-

ing

ing out of the Church, present it considently to my Sonne. I will instruct him, that shall carry him in his armes, to take it, & do what then shall be needfull. Whe he is returned to the house, I will do the rest, & hope so much from the mercifull hand of God, that we shall have all we desire. The Bishops assembled, sayle not to present their request, causing therin to be inserted, not only the destruction of the Temple, but also many priviledges and immunityes in fauour of their Churches.

The day of Baptisme being come, all the citty is adorned, and hanged in such fort, that it seemed a a litle heaven, where the funne, and starres smiled out of their houses. The Infant is caryed in solemne pompe to the Font, washeds, and regenerated with the water of Baptisme, by the hands of S. Iohn Chrysostome, who gaue him the name of Theodofius his grand-Father, and then adopteth him for his spirituall child. Baptisme ended, they went out of the Church in very good order: The Princes, and Lords of Court glittered in robes of theyr degrees as starres, the Court of guard was in very good equipage, the number of those who attyred in white bare burning tapers in their handes, was fo great, that they seemed to equall the starres in the skyes. The Emperor Arcadius was there in person, appearing that day with a most fingular Maiesty, as he who had given an Emperour to the world. Neere to the Father, the litle Theodosius was caryed, who drew teares of ioy from all the people.

The Bishops Porphyrius and Iohn, beheld this goodly procession to passe along, and in the meane time spied their opportunity. They fayled not to aproach neere, as the Empresse had instructed them, & with a lowly obey-sance presented they petitio to the Insant. The Gentle-

man, who bare him in his armes, receyued it, and opened it, as if he would make the litle Theodosius to read it, afterwards skillfully guiding him with his hand, he made him bow his head, vpon which he cryed out aloud speaking to the Emperour, who was neere. Sacred Maiety, our litle Maister agreeth vnto all these good Prelates have asked of him: and in speaking this held the petition vpon his breast. The people credulous, and desirous to flatter the Emperour, thinking the Insant had made this inclination of his owne motion, began at that instant to thunder with lowd acclamations of ioy, congratulating with the Emperour he had a sonne, who through forwardnesse of iudgment, allready receyued Petitions.

As foone as they were come to the pallace, the Mother who had contriued all this history, made it to be read to her, ouer, and ouer, as a thing the had neuer thought on before, and straight wayes commandeth in the presence of the Emperour, to open the petition once againe. There was to be read the destruction of the Temple Marna, & many immunities which the Bishops earnestly demaunded. The Emperour knew not to what fide to turne him, well knowing he had very lately reiected this fuite at his Councell-table, refoluing with himselfe to refuse it the second time: But the battery was too forcible. Eudoxia declared it was an ill prelage to anull the first ordinance her sonne had made, by a kind of miracle, in fuch in age, fuch a habit, on fuch a day, and among fuch thoutes of the people: I know not who could have refifted fuch sweet violences.

Arcadius willing, nilling, was constrayned presently to figne the petition, without restrictio, or modification: and which is more, to constitute expresse commis-

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fioners for the execution thereof, who fayled not vpon the vrgent follicitation made by the Empresse, to raze the Temple of Marna, and build a most stately Church in the place. Behold how potent, and religiously cunning women are, when they addict themselves to good. But God made all these passages conduce to the glory of his wellbeloued Theodosius, willing that Hell should howle, and tremble allready vnder the seete of an Infant, who was no more then borne, to make him one

day dreadfull to all the powers of impiety .

VII. The ioy the Parents conceyued for the birth of Theodosius was not long; I know not through what mischaunce, Eudoxia contested agayne with S. Chrysositome, vpon a willfulnesse, as forcible in the pursuit, as vnfortunate in the issue: for it steeped the remnant of this poore Princesses dayes in bitter distasts, and headlong threw her into a death, disauantageous to the reputation of her life. To teach great ones, and aboue all Ladyes, to bridle theyr passions, and neuer to oppose the authority of the Church. The Myters of Prelates, are as the Crownes of the Kings of Egypt, they carry Aspicks which insensibly sting those, who too neere approach with intention to offend them, having Justice on theyr side.

It was a shamefull spectacle, for Christianity to see you this great Theater of the world, a Woman contest with a Bishop, and hazard her reputation against the most eloquent tongue of the world. This Princesse was ardent in any thing she enterprised, and made all affayres daunce to the tune of her intentions; she so powerfully wrought the Bishops, that they assembled a little Councell of Prelates passionate, and plyant to her will, who passed a sentence of condemnation against Chryso-

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Rome vnder pretext of a scrowle charged with a tedious contexture of calumnyes, invented against this holy Prelate. Endoxia would free herselfe, & to give contentment to the people, it behoved her to proceed therein with some colour of Iustice. Behold him banished into Bythinia; It was a bold act, to teare out of the throne of Contantinople, a man, who filling the sayles of eloquence as easily mooved the people, as windes do the sands of

Lyoia, which stirre at their pleasure.

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The people of Constantinople spared not to murmur, as do the waves of a mutinous sea, & their mutterings were seconded with an earthquake, which happened there at the same tyme: all tended to revolt, if Chryso-stome, had not been repealed from this exile by the Emperours authority. Being returned to his sea, he altered nothing of his former manner, crying out, thundring. & violently beating downe the vice, and corruptions of that age. And as by chaunce Endoxia, caused a filuer statue to be dedicated to herselfe in a publike place, at the consecration wherof many sports, daunces, & disorders were vsed; this gave him new occasion to speake, which so vexed the Empresse, that she resolved to ruine him, whatsoever it cost her.

Arcadius shewed himselfe a little soft, & obsequious to the humour of his wife, who spared no wyles, inuentions, credit, nor violence, to bring her enterprise to paile. She came in the end (vnhappy as she was) to be as prosperous, as she wished in this pursuit. S. Iohn Chrysostome is exiled to Gutusa Towne in Armenia, which hath nothing more remarkable in it, then to have been honoured with the banishment of this worthy man. He swallowed so many toyles, & incommodityes in this exile, that there he left his life, the more to illustrate the glory

glory of his death. Divers prodigyes happened at Con-Hantinople, as messengers of the anger of Heaven, armed for revenge of this winstice; Among others, a violent storme of hayle, which much astonished all the Citty, & foure dayes after Endoxia dyed in child-bed, having long endured many bitter throwes. It is held, her sepulcher shooke, vntill such tyme the body of the Saint, caryed in triumph through Constantinople, seemed by the presence thereof, to fix her tombe, who had furnished

him with fo many disturbances in his life.

The Emperour Arcadius, made no long aboad in this world, after the death of the Empresse his wife, & S. 10hn Chryfostome; behold him furprifed with a malady, which he presently knew to be (as it were) a forerunner of his death. After he had settled the affayres of his conscience, he ordered those of his Kingdome, and though he had his brother Honorius Emperour of the West, he would not rely on him for the guardianship of his Sonne; all great men are iealous & many tymes diffident of their own bloud. But he appointed as Tutour for his little Theodofius (who then was only eight yeares of age) Isaigerdes King of Persia his friend, who deputed a great Prince named Antiochus to establish an absolute peace with the Emperour, & offer him his ayde, agaynst all pretences might be rayled agaynst his state . Artemius a Consulare man, very wise and faythfull, tooke the sterne of affayres in hand, which most profperoully he mannaged, in the great troubles, & reuolutions of the westerne Empyre.

VIII. Theodosius was left an Orphan with foure sifters Flaceilla, Pulcheria, Arcadia, & Marina: but aboue all the rest Pulcheria possessed his hart from his infancy: she was the pearle of Princesses, & one of the wilest woThe Holy Court. [Lib. 5.

men, which ever mannaged the affayres of a Kingdom. She had a strong, and pleasing spirit, a solide piety, an awakned wisdome, an incomparable grace to gayne harts to her deuotio; her brother made such account of her rare vertues, that he associated her for a companion of his Empire, holding her in the quality of a Quene; she was onely two yeares elder, then himselfe; the one was thirteene, the other fifteene yeares old. In the xx. yeare of her age, behold her already so capable of government, that she was regent of the Empyre, and as it were Mother to her Brother. Artemius, who had instructed her in state affayres, could not sufficiently admire the vivacity of her spirit, the solidity of her judgement, the equity of her Counsells, and the happinesse, which ordinarily accompanyed her resolutions.

She then resolved to live in a perpetuall Virginity, not as some have thought, to take away the lealously of a husband towards a brother, and to hold the government all wayes, wherein she so happily thrived; but for a meere inclination she had to the love of Chastity. She easyly persuaded her sisters to the same, who tooke their slights to christian vertues, under the winges of this Eagle. These holy Virgins, to make the offer of theyr virginity, the more solemne, gave an Aultar of gold garnished with pretious stones to the Church of S. Sophia, as presenting upon this monument the incomparable treasure of theyr purity, and making humble prayer for

the prosperity of their brothers Empyre.

This infinitely pleased Theodosius, and the more Pulz cheria resigned herselfe to vertue, the more reputation she got with the young Emperour. She then began seriously, to make Religion, Justice and Peace to floursh in the Empire. And seeing the person of her brother was

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it, which ought to speake by example to all the word, the good Lady imbraced the care of his education, as

the most important piece of his gouernment.

First, with an admirable wisdome she sequestred all those who might cause any vices to side into the soule of this young Prince, well knowing no plague was so much to be feared in the Courts of great man, as to expose the ears of a child, to the hisses, and venome of serpents, which cast sinne into the soule, before they have eyes open to behold it. She hated, as the shadowes of Hell, all those subtile Artists of Fortune, who to confirme themselves in authority, oftentimes thrust great ones into vice, and catch them by sensual pleasures, as birds are with lyme, to entangle and snare them all together. Secondly, she procured worthy men to attend neere the person of the Emperour, who royally might trayne him in the excercise of piety, wisdome, armes, & letters, as much as is necessary for a King.

She herselfe, who was well versed in the Latine, & Greeke tongue, and no whit ignorant of the precepts of the wise, often discoursed with her brother: That God who made Kings, had charged him with a crowne, the more to oblige him to be the best man in his Empyre; that if he would gloriously raigne, he must begin by the sway of himselfe; That by so much the more he should acknowledge the dependence he had of God, to be vnited to him in the quality of an instrument, so much the more he should commaund ouer men; That our soules were as the mirrours of the Divinity, which by how much the more pure, so much the more were they disposed to receive the rayes of wisdome to they benefit: That vices in meane men were vices, but in the soules of Kings they were mosters; That if he would raigne hap-

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pily, he must establish his throne vpon two columnes of Diamond, Piety and Instice; the one would give him to Dod, and the other would give men to him. Moreover " she exhorted him, to make himselfe of an easy, & open accesse to the necessityes of all, who should prostrate themselves at his feete; To beare very much reverence no to persons ecclesiasticall, aduauncing the affayres of re-» ligion with all his endeauour; To be very mercifull towards the poore, and ficke. To gayne the harts of all his " fubicats by sweetnesse, therin imitating the sun, who neyther breaketh doores, nor windowes, to enter into * houses, but penetrateth very peaceably with the benignity of his fauorable beames. To conclude she often re-» presented the examples of good Princes, as of Constanno tine the Great, and of his grand-Father Theodosius, who » because they tooke a happy way, had on earth enjoyed a most Blessed Kingdome, and immortalized themselues n in the memory of men, with much aduantage reaping whilft they lived, the first fruits of the glory, of which no they now in heaven have an ample fruition. On the ontrary, those who defyred, to have theyr passions raigne, with, & aboue the, in theyr thrones, were inuolued in a brutish life, & extreme calamities, pursued with no the execration of posterity, and torments of eternity.

The Blessed Pulcheria, with so much grace, did make these good instructions distill into the soule of her Brother, who was allready naturally disposed to the pursuit of good, that he tooke therin vnspeakable content, and resigned his hart to be handled as a soft piece of waxe in the artfull hand of such awisdome. Notwithstanding as it is a matter very difficult, so to banish vice from Princes Courts, that there allwayes will not be found some wolfe couered with the skinne of a sheepe.

Amongst

Amongst those who guided the youth of Theodosius, there was a certayne man, called Chrysaphius, a supple, and crafty spirit, who too farre infinuating himselfe into the fauour of the Prince, cast in the end some blemish vpon this fayre soule, and made worke inough for Pulcheria, as we shall see hereaste. But at that time all was very peaceable: Pulcheria replenished the hart of her brother with wisdome, the Court with good examples, the Aultars with vowes, and the world with benefits. And all so prospered in her hands that it seemed the golden age foretold to be vnder the gouernement of a Virgin, was returned to the world.

The Emperour was now arrived neere the limits of his twentith yeare, and it was now thought very expedient, to tye him in the bonds of a chast mariage, to which he should bring the innocency of an age, bred eyther in the contempt, or ignorance of vice. Pulcheria cast her eyes, both within, & without the Kingdome, to find a wife futeable to his humour, at which tyme the providence of God that guideth our lives, & affayres, gaue an admirable testimony of his authority, leading a mayden pooce, vnknowne, needy (as by the hand) first to Constantinople, afterward to the mariage-bed of the Emperour. So many Queenes, and Princesses affecting this alliance, and every one promifing it to themselves, flattered their hopes therein, at which tyme to the wonder of the world, God caused the lot to fall vpon a filly creature.

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Leontius a Paynim Philosopher, bred vp in a poore cottage, had one only daughter, which at that time was as a dyamond hidden in a dunghill, no man knowing the worth thereof; God drew it from this darkenesse to make it glitter in the prime Court of the world. This is the

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496 the admirable Athenais, who was fingularly priviledged from heaven, with beautyes of body, but incomparably heightned with guifts of the mind . Her Father instructed her from tender yeares, and enabled her in Philosophy, Rhetorique, Poefy, and the other Artes, wher with vfually they are a forned, who are ingenuou-My bred. This may dlived by learning, as the Bee by the dew, & all her pleasure was to study, thereunto inuited by two powerfull motiues; first the feruour of her spirit, sparkeling like a flaming wheele; and secondly ambition of fexe, which made her defire to transcend men in their best facultyes. That which the Poets have faygned of Pallas is a fable, but he that should behold Athenais might fee a true Pallas. It scemed she was some Intelligence, who had left the heavenly Orbes, to come to be enchased in this beauteous body, & conuerse with men. It was fayd her Father well read in the knowledge of starres, foretold the good fortune which should happen to her, & that making his will, he left all his wealth to two Sonnes he had, to wit, Genas, & Valerius, making no metion of his daughter fo much beloued, wherat the being lad; Let Heauen alone (fayth he) deare daughter, your Fortune will be good, more hall you have then your brothers.

Thus, man is often pleased to mixe the verity of historyes with some fable, to give reputation to the predictions of Mathematicians, as if the starres had some power vpon that which absolutely dependeth on the pleasure of God; or, as if one must study much in the booke of the Planetts, to fay, that a Mayd bright as a Starre, and wife as Minerua, was to come to great fortune. Howfoeuer it be, as foone as her Fathers eye was thut, the wicked brothers, greedy as Griphons, vied their

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their fifter most inhumanely. Interest, had neyther eyes for the beauty, nor eares for the eloquence of Athenais: behold her despoyled, and driven from her Fathers dwelling, inforced to retyre to the house of a poore

Aunt she had in the Citty of Athens.

XI. She must make this shipwracke to arrive to a good heaven: she were lost, had she not had such a losse. This Aunt gaue her notice of another Kinswoman in Constantinopie, they both resolue to visit her, & mediate something by her meanes. Behold they are now in the capitall Citty of the Empyre, not well knowing who brought them thither: but God who was their guidesecretly contriued this worke. The good Kinswoman of Constantinople competently entertayneth and lodgeth them, very glad she might exercise her charity on a creature so well deserving. The Citty was much pleased with the gratious acceptance Pulcheria gaue to all afflicated persons, & the instice she rendred to all those who

were oppressed by violence.

The good women cousins of Athenais, thought they should not do amisse to complayne to the Princesse of the wrong she had receyued from her brothers, & espying their opportunity, they both tooke her a long with them; It was not now needfull to beg much the tauour of admittance, the mayden bare her letters of recommendation on her forhead. Pulcheria at her entrance was dazeled with the brightnesse of her aspect, & when she began to vnloose her tongue, neuer was Syren so attractive with songes, as she with words. Pucheria not only heard with patience, but greedynesse, still fearing she would make an end of her discourse, such pleasure she therein tooke: many questions she asked her, and aboue all very particularly enquired of her kinred, how

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the had been bred, & whither the were a Virgin: which having judiciously acknowledged according to her defire, the put the bufynesse into suspense, to heare it agayne some other tyme, by the course of audience ordinarily given, and from that tyme the had a strange designe in her hart, to make her wise of the Emperour her brother.

Polititian, who will measure all things by their own elle, & penetrate into the purposes of the whole world, judged this manner of proceeding was a great discretion in Pulcheria, euer d firous to fway and possesse the spirit of her brother. She foresaw if he maryed some great Princelle, the might bring with the tytles and crownes of her aunceftours, pride and disdayne into the house, and that so many Alliances as she might have, might divert Theodojius his mind on many objects; that the being of high extraction, would rule without a companion, & therfore is was better still to hold the highest place in the gouernment; That the should make choyce of some vertuous & hand some mayd, though of meane parentage, to frame her, as her creature, dispose of her where the best pleased, and then last of all conforme her to her own will .

Thus many judged of others intentions, by their owne dispositions. But it is much more likely Putcheria a creature wholy celestiall, guided herselfe by other motiues, the honour of God. Piety, Peace, and her brothers contentment; He already had signifyed to her, he would not capturate himselfe in an enforced, and ceremonious mariage, and that he desired no other portion with the woman he should marry but Vertue, & beauty; which was the cause the Princesse supposed, this mayden was firly sent from heaven in the tyme he was in treaty of mariage.

She fayled not, to make relation to her brother concerning an Athenian mayd, who was presented to her voon a fuit in Law, which she commenced agaynst her brothers that vnworthily had vsed her; and was indeed the most beautyfull, innocent, and best spoken creature, which might be found throughout the whole Empyre. She thereunto added no other thing at this tyme: It is inough to put matches to the fire without commaunding them to burne. Theodofius vpon the report his fister made of this incomparable beauty, asked if there were no meanes to fee her: Pulcheria answereth, she had giuen day to heare her cause. The Emperour, whether it were he vsed not to be present in such audiences, or whether he would heare her speake to her owne sexe with the more naturall propriety, fearing he should give her too much respect, if he presented himselfe in judgement, made his fister to sit in the tribunall, himselfe refoluing to fee all that should passe through a secret window prepared for this purpose.

XII. Athenais fayleth not to come on the day, and houre affigned, to plead her cause: Then was plainly to beseene, the Empyre, which humane beauty, & an eloquent tongue, have over earthly powers. The confident mayd having allready broken the ice, when first she spake to the Princesse, speakes now to her with much liberty. Madame, I shall have cause to love my shipwrack all my life time, since it hath given me opportunity to arrive at your seete, as to the port, where all miseryes are powered out, to be chaunged into selicityes. Tour Maiesty may see, the violence of my brothers is great, since it hath constrayned me to undertake this voyage, with much toyle, and now presently to trouble your eares with my complaintes, which the sefinesse of my nature should cause me to smother, were it not they are extorted by a

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powerfull hand, which is that of nccessity: had my brothers graunted me so much of my Fathers goods (which was meane inough, yet for my enablement sufficient) one sole fully cottage, I patiently would have satisfyed my selfe without pressing theyr fortunes. But they have not left me one inch of land, which is more, have driven me from my Fathers house, where I ever have inhabited, with exceeding much incivity, which I had rather dissimble, it being not my intention to accuse my owne bloud, to which I allwayes have wished, as much good, as to my

Selfe.

By theyr owne faying, I have no other fault, for which I ought to be banished, and dispoyled, but certaine priviledges of nature: They alleage voto me for all reason, that I may hope for a good fortune, and that it was fuf ic ent, even in my Fathers indrement . If imaginary hopes are of power to disposses true, and lanfill heyres, what may we beere after expect to be folid in the world? As for my owne part I have nothing to do with fuch fantafyes, as they forme to themselves, I d fire not great fortunes, but content my felf with that mediocrity my birth hath allotted me . A little wealth [hall suffice, to put me in safegard agaynst the accidents of a necessitous life, and sweetly to manure the sciences, my Father left me as a share. Heereupon (Madame) i most humbly befeech your Maiesty wilbe pleafed to be infirm dof this I effirme, & if you find it (as it is) true, to rend ren initice, which I must feeke in your Court, it being banished f om all the world be side .

She spake these words with so much grace, that all those there present were rauished therewith, persecuted beauty neuer wanting compassion throughout the world; every one wished her well, ech one became her advocate; yet some were pleased to importune her with many curious questions in this assayre to put her upon replyes, and make her exercise the vivacity of her ex-

cellent

[The Fortunate Piety. 501 cellent wit, wherein most happily she game satisfa-

Theodosius beheld all this with affectionate tendernesse; the eye, and tongue of this creature mutually diuided his hart; at one and the lame inftant Love furprifed him by the eyes and eares. Pulcheria without making any other proposition, promiseth all fauour to the supplyant, and having difmitted her, goeth to visit her brother who had the arrow of chast love deeply fixed in his hart: refolutely he fayth to his good fifter, that never would he have other wife, then Athenais. They were now vpon the point to proceed in the mariage; but it was found the was vncapable of that Sacrament, being as yet not Baptized. Her Paynim Father had bred her in Paganisme better the knew the Theogony of H. hodus, the the Genealogy of letus Christ; petrer Homers Iliads, then the bookes of the holpeds; better the Arophthegmes of Pythagoras, then the commandements of God.

All the Court which had been raptin admiration with her pleading, was much troubled to fee so fayre a soule drencht in Insidelity; some seriously treated with her, about her conversion. Atticus the Patriarch of Constantinoble imployed himselfe thereing to the vimost of his power; Paulinus a great fauourite of Theodosius, who was now, vpon some tearmes of is alousy with him, by occasion of a late accident, made himselfe (as it were) a prime agent in this mariage, seing his may ster affected it so artently. And being well red in durine, and humane learning, beyond the profession of a Swordman, & most eloquent to explicate himselfe, he maruey loussy by his conference advanced the conversion of Athernais. In the beginning she was obstinate in Pagan docume, and fortifyed herselfe vpon all propositions,

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with Homers Iliads, which she alleaged, as her Ghospell; and when the great indecencyes were opened to her, which this Poet attributeth to these Heathen Gods, she sheltred herselfe with subtilities, as a Hedghog with his quills, enading by oblique interpretations, drawne from the allegorical sense; so that much a do there was to disarme her.

In the end God who would have her to be his, vnfeeleth her eyes, and makes her behold, as in the glasse of a bright mirrour, on the one side the impertinencies of Idolatry, and on the other the Greatnesse, Maiesty, Verity, Solidity of our fayth. As soone as the first refleaion began to fall directly vpon her vnderstanding, behold all the wild fancyes of her opinions, were scattered, to give place to the truth; never any foule more fauourly tasted its conversion, never any creature more affectionately resented the benefit of calling to christia. nity: the bathed herfelfe in the knowledge of our myfte. ryes, as in a fea of delights, and in thort time became fo skillfull in the law, that she wrot in Homers verses, the principall actes of lefus-Christ and even as Mary Magda'en, with the same hayre, where with she had weaued nets for wanton loue, made a towell to wipe the feete of our Sautour: to the deuour Athenais confecrateth from henceforth all the graces of her wit, & learning, which she had misused in vanity, to the trophees of lefus. She was baptized at Constantinople, with 10y, & incredible magnificence, named Endoxia at the holy font of Baptisme, confirmed in Christianity, nourished with holy Sacramets wherin she was intertayned with most sentible deuotio. The Ceremonyes ended, Pulcheria caused her to be called, saying.

XIIII. Eudoxia, my sister, it is now time you forget the house

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bouse of your Father, and that you withdraw the sute against your brothers. God who haih graumed you the life of the soule, and light of sayth, hath magnificently provided for the ornament of your person, for he hath chosen you to be the lawfull wife of the Emperour Theodosius, our mest honoured Lord, & brother: all is aggreed on, & such is his resolution, nothing

more remaineth, but your confert .

The holy may dastonished at such wordes, couered her for head with the vermilion of shamfastnesse & prostrating herselfe at the feete of Pulcheria, betought her to entertayne her onely in her pallace, with her mayds in the quality of a servant, to wash the feete of others, as Asizail spake: but the more she shewed Humility, the more she seemed recommendable, and Theodopus, to whom vertue served, as a powerfull hooke, was after her conversion much more enslamed to love her. She must yield her seifer to the will of God. Behold her wise of the Emperour, the mariage was tolemnized on the 7. of sune in the yeare 421. With all pompe correspondent to the maiesty of so great an Emperour, & the 104, of such a mariage.

Her brothers understanding the good fortune they fister had, afflicted as they were with they owne conscience fled like wild men, no man pursuing them. But the good Queene consecrating the first acts of her Christianity with forgetfullnesse of injuryes, caused them to returne, and obsayined of the Emperor for the one the gouernment of Sclauenia, and for the other a most honorable place in Court. God knowes, the good women, who with so much charity had assisted her, were not forgotten; nothing was chaunged in her, but seet, and condition; all the vertues, of Humility, Modesty, Assability remayined with her; and how much the

higher she was rayled, so much the more she vnderualewed her person, as if she had forseene the storme,

which should afterward assayle her.

X V. Hither it is, I call all Noble, and Great men, who flatter theyr fenfuallity by a falfe imagination of impossibility in the way of perfection, while they abide in Courts, and Greatnesse, in company, and affayres. The Court of young Theodolus, was at that time, the prime Court of the world, that of the Roman Emperour was fallen into Ecclypfe; Thither was the confluence of all nations, the ebbe, & floud of great affayres, a profoud peace, an absolute power to satisfy all sorts of defyres, of attractive objects, and delights ever ready to be reaped; & in the meane tyme what a life led the new couple? What a life Pulcheria, and her fifters? What Monastery more regular, then the Court of this Emperour? What Vertue, what Chaftity, what Sanctity, what Deuotion, was ever found in cloyfters, which hath not heere been feene, with fo much the more luftre, as it is more difficult to have all vices in power, and all vertues in will? If in Religion the first account be made of denotion, which is the mayster wheele of all great actions, this Court was as the Tabernacle of the auncient Law, which borne amongst armyes, enuironed with hoasts of men, brifteled round about with pikes, & iauelines, euer retayned a secret veneration, perpetually had the holy fire in Centinell, the victimes, and prayers in Sacrifice .

So the Pallace of Theodosius amongst all the clamours of affayres, all the rumours, tumults, and accidents, which vpon one side and other occurre in a large Empyre, neuer so much slackened, as to loose the sweetnesse of prayer, which was as the Manna these Royall soules

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foules daily gathered in the desert, which they had planted in the midst of theyr harts. Pulcheria, as the Agoust ned the deuotion of all the rest, by her course example. As soone as breake of day drew the curtayne of heauen, to discouer the workes of God, they adored the workman, and assembling in theyr houshold Chappell, tong the prayses of God, following therein the course of the Church-prayers: the whole time was there circumuolued in compasse; The divine office had the first fruits; assayres, and recreations had likewise theyr turne; nothing was exorbitant, where all was done by

weight and measure.

If in Religious life, fo much esteeme be had of pouerty, as of walls, and rampires of the citty of God, where shall you find a more admirable pouerty then in this Court? Is it not a prodigious thing to be spoken, that this good Emperor, for whom feas, & rivers ranne, for whom the earth opened her bosome with so much prodigality, for whom she kept so many Magazines of gold, & filuer within her entrayles, beholding himfelfe among the reuenewes of a great Empire, so husbanded it, for the entertainement of things necessary, wherein he was euer magnificent, that he suffered no excesse in his owne person? He vsed all his bleffings, as things borrowed, & fometimes in his owne particular, would not permit the expence of his dyet, exceed the valew of the worke of his owne hands. He painted very well, and tooke pleasure, so much, as affayres would give leave, to delineate the holy scripture in most noble Characters, faying to his familiars, it was reason since all the world tooke paynes in his Kingdome, himselfe should have a trade, and that as others he should learne to dip his bread in the sweate of his brow, and his body beeing of the lame

fame composition, which others are, it is sit to excercife these habours. That such innocency was very faire from the profusions, which are made in Princes Courtes with the expense of the peoples bloud, a matter that beyond all other burthens, would surcharge them at the independent seate of God. The Emperours sisters, to imitate him, had all wayes they workes in they hand, that

they might leave no passage open to idlenesse.

If in Religion Chaftity be efter med heere the coningall supereminently flourished betweene Theod fins, and Endoxia; Virginity in Pulcheria and her fifters, Marina, Flaccilla, Arcadia, was as redolent Baime, which afcended to heaven in a perpetuall facrifice. The very name only of dishonesty was not so much as knowne in this pallace yet all things were therein learned, but vice and id enesse Glaunces of the eye were simole, and doue-like, words pondered, ordinary discourses of the imitation of Ielus-Christ, and vertues of Saintes, cariages full of respect, honour and Maiesty This Chastity abode among the chiefe in Court and was bespread ouer all the rest by the odour of good example, as do the rayes of the funne which involve the whole world, without ener parting from the originall fountayne of light.

If in Religion Obedience be esteemed, this Court was the very modell of well obeying, and commaunding; those holy soules had made a law to themselves most exactly to observe all the commaundments of God, and the Church; to reverence the Prelates of the same, to cherish, assist, comfort the Religious, and all ecclesiastical Orders with most constall affection, tempred with holy reverence, in such for that the most austere Monks could not be more punctuall in religious

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ment of their consciences. God for reward imprinted on the Emperors forhead the rayes of his Maietty, which made him so much the more awfull, as he lesse of pur-

pose lought to make himselfe such.

If in Religious Orders they live in perpetuall excercise of mortification, what life more mortifyed, then to behold so much humility in soueraingne Greatnesse, so much chaftiry in vigorous youth? In an absolute power to do all, so much retention? In so much science, so much conscience? so much temperance, among so many occahos of delights : Besides the fasts of the Church, which were there exactly kept, abstinence was observed on the Wednelday, and Friday in euery weeke. The Emperour gaue the example, his wife, and fifters imitated it, theyr table was rather a perpetuall list of Temperance, then a prouision of repast. It was observed, the good Prince trauelling one day through the heates of Sommer full of dust, and sweat, his Court being in great fearcity of water; behold a Peafant commeth, who prefenteth him with a draught of coole water in a fayre christall glasse he was in his passions so mortifyed, that as an other David, after he magnificently had recompenced the good mans present, he gaue it back agayne to bestow where he pleased without once touching it, thinking it vnreasonable, he should flatter his owne tast, in the thirst of his followers. He sometimes stole away in hunting, and went to dine with some Hermite, where he fed on a litle flice of mouldy bread, and dranke the cleare water of the fountayne, protesting afterward, it was one of the best repasts he had made, for commonly it was seasoned with sacred discourse, and wholesome counsell; In his apparell although he apeared full of Maiesty,

iesty, according to his quality yet he oftimes hid vnder his Royall purple, the old frock, or hayre-shirt of some holy Anchoret. In publique shewes he so abstayned from gazing, that (seeing) one would have thought him blind. His vertues were so much the more as they had the lesse of affectation. He was in conversation among men, as a man, and yet therein preserved him-

selfe pure, as an Angell.

If Religion be the Hine where the hony of good doctrine is made, Theodows was most studious and will verfed in divine and humane learning: he oft fpent one part of the night in study, that he might employ the day in h s affayres: and that which is an admirable note of infinite sweetnesse, and facility, this good Emperour, for whome a thousand, and a thousand would have thought themselves most happy to paste the night in watching he for feare of interrupting the fleepe of any the meanest servant, caused by art a menuay lous lampe to be made, which perpetually flamed oyle runing thervnto by certayne litle patlages or con uits, which eafily were turned There was no Prelat fo learned, which 2 dmired not his great prompthelle to repeate by hart all the textes of the Bible: and as for the Civil law, he was to converfant therein, that he caused by his direation that notable booke of Imperial Conflictutions to be compyled, which to this day beareth his Name

Briefly, to shew that The above in his Court yielded nothing at all in perfection to the most austere Hermittes. Glycas recountest that a holy Anchoret, who had passed forty yeares in the horror of a dreadfull pennance, as he one day was touched with some sleight imaginations of his owne merit. God revealed vinto him that in those forty yeares, he haddone nothing in the defert

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in matter of perfection, which the Emperour Theodopus had not performed in this Court . This put into his hart fo sharpe a spurre to know the conscience of the Emperour that he went directly to the Court, where he was very courteously received; and considering with himfelfe how th Prince was cloathed vied, ferued, honored, he had much a do to understand where this perfection was in the end one day speaking to him apart, he conjured him, for Gods fake, to recount some good workes he did. Theo logius felt a merueylous strife in his foule, in the contention betweene his Humility, and Obedience; Humility lought to hide it felfe; but the Obedience he ought to yield to a man, who consured him, with fo many fignes, of speaking in the name of God as he did, and to testify a truth preuayled with him. After he had bewayled his Imperfections, he recounted with much modesty, his prayers, abstinencyes almes, mortifications of hayrecloath, and tuch like, and then added that being sometymes enformed to be present in the Theaters, to wit, in fports, and pastimes, wherin the wifest were spectators with much liberty, he arthat tyme in such manner withdrew his fight, that none of those Leuityes entred into his eyes, so that amongst fo many horie-races, shewes, oftents, pompes and noyie, he was ever in a perpetuali tranquillity. The Hermit was to amazed to heare of tuch mortification of fente and appetite in occasions to moung, that away he went, no further prefuming of himtelfe, but fingularly edifyed by the life of the Emp rour .

If then in his retyred life only, he equalled the perfection of Archiver; who now may fufficiently valew the vertues of a King, which necessarily must be shew d in publike, after they have been watered with the teares The Holy Court. [Lib. 5:

510 of his prayers, and sweetly manured in the solitude of his hart . He was fo Wife, and discreet, that all his actions, and wordes remayned perpetually, in as suft ane. quality, as do the nights, and dayes vnder the Equino-Auall: fo Mild, that he not only had a defire to faue the living, but also to rayle the dead : lo Mercifull, that all the mileryes of the poore, which came to him, went no further then himselfe: so lust, that he made a golden age of his Kingdome: fo much hath he obliged the Church, that it feemeth his handes were fatail to ouerthrow all the Monsters of Herefy as are the Lunemians, Excratites, Macedonians, Novations, Donatifies, Nestorians, & other fuch like; and how much the more he endeauoured to advance the Kingdome of God, in stopping all impletyes with incomparable zeale, so much the more God, who maketh Kings to raigne, established his scepter, cauting the heavenly powers to fight for him and holding the windes, and tempeftes at commaund in his fanour. Witnesse the notable victory he obtayned against Roylas, who having pailed Danubius, with all the forces of Scithia, and Russia, came powring like a furious torrent upon Constantinople, Gos lo stayed this Barbarian in fauour of his well-beloued Theodofius, that he turned him into ashes with a thunderstroke, and blasted his whole army by the violence of horrible tempests. On the other fide, Barananes King of Persia, breaking the treaty of peace, came into the field with innumerable forces, to swallow the Easterne Empyre, affociated with Alamondar the Saracen King, who drew a long with him no leffe then one hundred thousand men, and all this was scattered in an instant, a Panique terrour being crept into the disorder of this vast army This is to teach thole, who make no account of Princes, if they be

not-hoat spurres, rash and many tymes impious, what

a deuout Emperour can do .

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But as there is no beauty in creatures fo perfeet, which is not foyled with some bi mith, it cannot be deny d but that this excellent Prince had as others) his defects. Among the rest he is blamed not to have vfed furficient industry in affayi'es, but to fuffer himselfe through too much facility, to fall into the complacence of others humours. He lometymes ligned dispatches without well examining them through ouer much cofide ce in thole who were much convertant about him, and being of a fingular integrity, measured all others by himselfe. Pulcheria his lifter to cor ect this negligence, resolue one day to draw a transaction, in formail and expresse tearmes, by which Theodojius gaue, and configne into her hands his wife Eudoxia, to vie, & handle her at her pleasure. He without reading the contents of the writing prefented to him, according to his custome, let his pen runne, and figned it . Pulc beria wilely made vie of this her graunt: for gently leading the Empresie into her chamber, the there held her, as a prisoner : The other demaunding the reason, this Transaction was produced, figned by the hand of her husband. The good Q eene knew not what to thinke, and shewed rather a disposition of offence, then laughter : Notwithstanding her complaints, the was held in captivity; and Theodo, we asking where the Emprese his wife was; It was anfwered, the was in the Princeste her lifters chamber. She is in good company (fayth he) but I wonder what tedious busynesse can keep them so long togeather: Go bid her to come hither. He was so passionately affected, that the houres he spane without beholding her, seemed yeares vnto him.

A gentleman deputed thereto, bare this message to Pulcheria: she persisting in her game, with a serious coutenance, sendeth word to the Emperour, he should not expect her, and that she was not at his commaund. Theodoline was amazed at these wordes, and could not imagine what game his fifter meant to play, having never hitherto knowne any fuch leuity in her. He prefently hastneth into Pulcheria's chaber. And what deuile (lath he) is this same; where is my wife? The poore prisoner stretcheth out her hand to him; Pulcheria opposed it, & sheweth she was hers, to buy, and fell, and dispose of at her pleasure. And as the Emperour admired much these fo extraordinary proceedings, in a person of his fifters humour, she caused him to read the writing, signed with his own hand: then adding good confell: Behold (faith the) most facred Maiesty, the goodly order, precipitation, and negligence bring to affayres The holy Emperour tooke this a wertisment in good part, and promifeth he neuer more would figne dispatches at this rate.

But Endoxia was vexed at this sport, in good earnest. She was in an estate, wherin she would no loger be over awed; she knew the power she held vpon her husbands hart, having already given him pledges of her fruitfulnesse, to wit a daughter named Endoxia, who was marryed to the Emperour Valentinian. It much troubled her, Pulcheria still retayned some small predominance over her, and shewed a spirit of commaund she revolved with herselfe, that her person at this tyme required another consideration; that such tricks had heeretofore been well inough accepted in that state she was, but not as now she is; It is to great a game to play vpon Dia-

demes .

These petty ressentments of the point of Honour casily

eafily creep euen into the pureft foules, & who feafonably ftops them not, findeth his hart drecht in the gall of certaine auersions, which weaken charity. I know not what cooling card this goodly game cast betweene the two Princesses; but from that time the one would no longer be commaunded, and the other pursued her orordinary course, which was to commaund. These harts formerly vnited, were now vpon breach, which notwithstanding neuer outwardly appeared, so retentine they were on both fides. God would exercise both, and put them in the furnace of tribulation to purity them, and take away some pollutions, which by long prosperityes are easily contracted. He first began with the Empresse Eudoxia, to whome he suffered a most sensible accident to happen, the narratio wher of behold, which verily is pittifull. But who will thinke it straunge to see Eudoxia fallen into the finister opinion of Theodosius, feing the fame hath chaunced to many Saintes, yea to her, who hath borne the stadard of all fanctity, the most bleffed Virgin.

Vpon the day of *Fpiphany*, as the Emperour returned from Church, with great pompe, and magnificence; a certayne countrey man, a stanger and vnknowne, brake through the presse, accoasteth *Theodosius*, who was of most easy accesse, and presenteth him with an apple of an extraordinary size, esteemed at that time, as a rare fruit. The Emperour receyueth it gratefully, and commaundeth to give the good man presently about the valew of one hundred, and fifty crownes. As soone as he was returned to the Pallace, he goes to visit the Empresse, and full of ioy giveth her this faire present, which he had taken of the Peasant for a great rarity. Out alas, this verily, was the Apple of Discord, infected Ttt

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with the breath of the Serpent, which horribly rentin

funder this poore Court.

The good Empresse, having vnderstood that Paulinus, a great fau ourite of Thereig s, was in be nick of of the Goute, to please and comfort him fent him the apple, not mentioning from whome the had receyued it. Pulinus was feized with fo great toy, feeing fuch a courtely from a person so eminent view towards him, that the contentment he receyued, at that tyme charmed the payne of his Goute. He lo admireth this goodly fruit that he judged it worthy of Imperial, hances, and without much delaying vpon ar fourtion, he fent it to the Emperour, excusing himfelfe through indisposition of health, that he was not himselfe the messenger. Theodofius knew the apple which he very lately had put into the Empresse hand he turned it on every fide, and hidged it to be the fame: thereupon a furious realoufy, as if it had been breathed from Hell, began to lay hold on this gentle spirit, all the objects of what was past returned to thicken this blacke vapour, to frame a cloud thereof, and resolue it into a storme. ville

It is true, the Emprete loued Penlinus, with a most chast and innocent loue; one must have had the hart of a Tyger not to love him: he was a Lord extremely asserted by her husband; it was he who partly had drawn her from the obscurity of Gentillisme, by his learned, and friendly conferences; he, that had procured her Baptisme; he, that had wrought her mariage; he that yielded most faithfull service to their Maiestyes, in the chiefest charges of the Empyre, wherein he had been most nobly employed; all which made him worthy of great respect, besides that he was of a very royall conversation, which had great power over all those, who

treated

treated with him. The good Lady who ener had her pen in had to worke some piece of her inuetion to the glory of Aultars which the affected, was pleafed to comunicate her wordes to Paulinus, and discourse with him of holy things: all these conferences which ever had byn in the honour of an entire reputatio, & which before coposed nothing but hony, were all turned into gall in the hart of Theodolius, by this lamentable lealoufy, wherewith he was possessed. He instantly senderh for Eudoxia, the more deeply to found her hart, demaunding what was become of that fayre apple, he had given her. The poore Princesse was ouertaken, and seing herselfe betweene the hammer, and the anuile, I know not what gestute appeared on the brow of her husband, but she well perceyued, this fayre foule was not in its ordinary fituation; the therefore declining suppliant intreaty, thought to vnderprop her innocency with alve, faying, she had eaten the apple. Vertue hath nothing to do with the veyle of vntruths to couer it felfe, it is not her custome. Had she freely told what she did with the fruit, as her intention was most sincere, all the malignity of suspition would have been diverted: But this fodayne furprifall a little altered her judgement, and all the did was to remedy the passion the faw to be enkindled in the hart of Theodofius by the eyes , which are as the mirrours of our foule .

The Emperour vrged her vpon this answere: she who already was involved, tumbled herselfe further into the snare, and that she might not seeme a lyar, sware by the life, and health of her husband, she had eaten the Apple. He to convince her of this impudence, drew this fatall Apple out of his cabinet; It is then shown from your Homacke into my chamber without corruttit 2

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ption; behold I have found a wonder. The Empresse at the sight of this fruit endured the same Symptomes in Innocency, she had done in Crime: for the becommeth very pale, and was so confounded, she had not courage inough to speake one only word. The dojume in an instant retyreth like lightning, and withdraweth into his Cabbinet, having his hart wholy drencht in gall and bitternesse. The poore Eudexia on the other part powreth herselse into teares, without comfort, as

her misery seemed deuoyd of remedy .

XX. Heerein was a rough tryall which God fent to these innocent soules, and yet we need not wonder, fince S. Iofeph (as I have faid one of the most perfect husbands which the earth euer bare, gaue too much scope to his suspitions, upon the chaitity of her, who was more pure then Ang Is. Loue, lealoufy, Anger, & Sorrow divided the hart of the Prince in the fad retyrement of his cabbinet, and drew straunge fighes from him. A filly mayd (fayd he) come of nothing, who was totted in the storme, as the tennis ball of fortune, without support, without meanes, without fauour, to have beene preferred before tuch, and so many Princesses, who fought my alliance, rayfed even to my bed by lawfull mariage, to plant dishonour there; to have beene ennobled with a diademe, and negligently pollute it by her ingratitude; and Paulinus whom I trusted as my selfe, that he might fatisfy his defires with all the greatnes, & beautyes of my Empyre (for all was in his handes) to proceed fo farre, as to attempt the bed of his maister? Where shall we hereafter find fidellity? We must search for it among Tartars, and Scythians, for it is banished from Christianity.

XXI. It is not well knowe who in these confu-

fions suggested to the Emperour this wicked counsell to destroy Prince Paulinus. The foule of Theodofius was too iweet to reiolue on an act fo tragicall, without other motion; so likwise it is not credible, it should proceed from Pulcheria, who was in affayres more referued, and euer guided by the rule of Conscience. How euer it was, the History fayth, the poore Paulinus, who knew nothing of that which passed, was cured of the goute the fame night, by a very rough, and most bloudy Phlebotomy, for he was put to death, without any forme of processe: others have written, he was first banished into Cappadocia and there oppressed by the faction of his enemyes O God, what may not depraued Loue do, fince fincere Amity cannot anoyd suspition, attended by an accident fo strange! Some haue fayd, nothing els followed, but the sequestration of Paulines, and that should more pleatingly runne from my pen, which abhorreth bloud, but as the scripture speaking of Danid, and other holy Kings hath not diffembled theyr falts, I will not fo paint The ode fi is exteriorly that I couer this afpersion of too much credulity, precipitation, reuenge, in this matter, which proceeded even to bloud as the Chronicle of Alexandria attureth vs It is a fearefull example to fee. a foule fo mild, by the disturbance of a passion, & some pernicious counsell transported so farre, to teach Great Ones they cannot maturely inough confult in the like occasions.

The Father of this Paulinus, had beene high Steward in the Court of the Emperour; Paulinus himselfe from his infancy had beene bred with Theodo us, participating in all his counsels, and pleasures of youth; he was growne so high, that nothing but the hand of his maister could ruine him. He lived in the reputation of 518 The Holy Court. [Lib 5.

a great man, and his wordes were heard in Court like Oracles: yet notwichstanding, behold him, to satisfy iealousy miserably massacred, & the glorious services he had done to the Crowne recompensed with a direfull Catastrophe. It is vnknowne why the divine Prosidence permitted the same; It oftentimes holdeth the affayre of the world vnder veyle & silence; but we must presume, all which it permitteth, is done with suffice.

When the afflicted Empresse vnderstood the death of Paulinus, to fodayne, and vnexpected, the well faw the Emperour was tainted with the venome of most cruell iealoufy, and that all her apologyes would be fruitlette. The poore Lady faw nothing about her but darkenesse, fantalyes, & affrightments ; the clocke which strooke, euer seemed to her the last moment of life, yea and that in her opinion over flow to end her miferyes; when her foule was able to furmount the storme, she fayd to God with an affectionate hart . A as, God of Instice, for I dare not implore your Mercyes, You have well touched me on that part, which was most fensible in me. Although I had feene my Diademe thunder-strocken by your hand, fall into dust at my feete, if you had taken this creature from my sides, which you have affoarded us as a pledge of our mariage; If all infirmityes, and manners of death, had conspired agaynst me, I doubted not alwayes to have courage inough, to beare my selfe about Wind, and tempest. But What light of Spirit would not be Ecclypsed, what temper of hart would not be lost in so dolorous af. flictions? you have lifted me up, as they do little children to the branches of a tree to make me fall downe headlong, and crush me with a ruine as ignominious, as my fortune was eminent. Were I now under the poore roofe of the house, from whence you drew me, I should be too happy . You have exposed me to the midday light, that I might not be unfortunate, without making

making all the world witnesse of my wrechednesse and disgrace.

And yet (my God) you know my eyes have ever been chast, & that never any other love entred into my hart, but that of a lawfull husband. It is better to suffer in the inacc ney, then crime: but it alwayes is a thing worthy of compassion, to be-bold Chassity unverthing persecuted. That poore Innocent hath gine before me into the other world, and hath served as a sacrific, for his may sters icalously: his services ought not to have been crowned with sich a recompence. It is my friendship, as whappy, that hath betrayed him; my sinnes are so great, that I cannot do good, but by doing i'll. My God expiate them by death, and only deliver me from the bands of dishonour.

Thus went the afflicted Turtle mourning in the folitary retyrement of her hart; the nights were yikfome to her, fo much was her fleepe clogged with dreames, and fantaryes, which with the more horror repretented her caiamity: and when the fun arofe to bring comfort in his rayes, to all creatures, he found the eyelids of this poore Princeile all watered with teares,

which he could not dry vp.

was in a fad filence: It was not well knowen what Tragedy was played. The Emperour shewed a melancholy distracted spirit; The Empirelle bare the image of her so win her detected countenance. Pulcheria abode in a prudent distimulation, and an admirable adussed ensile. The sodaine death of Paulinus made it to be suspected, there was some straunge accident. Euery one discoursed according to his opinion. At that instant Eudexia was seen to be removed from Countell, and mannage of affayres, deprived of Imperialled, abandoned by all those, who before adored her; she was dead to the civill life, and onely survived to see her owne sunerales. It

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520 was thought Pulcheria who was willing to make a fequestration, but fearing least her presence might not agayne enkindle the fire couered vnder ashes, in the Emperours hart, to possesse it to the presudice of affayres, caused the counsell of vndertaking the voyage of the holy Land to be luggested to her vinderhand. But it is more credible farre, the good Empresse tooke this resolution vpon her owne motion, for the reason I will deliuer.

A deuout Roman Lady, of a Noble house, named Melania, who filled the Deferts, Citties, Prouinces, & Empires, with her fame, pailing into Paiestine, there to weare out the rest of her dayes in peace, went by Constantinople, and was receyued at the Emperours Court, where feing Eudoxia endowed with an admirable spirit, but yet vntrayned to the sweetnesse of things spirituall, she endeauoured to give her a tast . The Empresse who at that tyme was in the prosperityes, and delights of a flourishing Court, thought she should handle deuotion, as a Captayne Philosophy, and that it was inough to tast it outwardly. But when this sad accident, like to the steele began to strike on the flint, it made the sparkles fly out in good earnest; she was on fire to forsake the Court, where she no longer was what she had been; she fighed after those places of the holy Land, as the thirsty Hart for the streames of a fountayne.

I well believe, she tooke counsell at that tyme of Chrysapius a powerfull Eunuch, who had gouerned Theodofius from his infancy, and was much reputed in Court, closely countermining the ouermuch authority, which Pulcheria had according to his opinion in affayres; but he tooke good heed openly to affront her, fatisfying himselfe to act his part by Endoxia, according

mour.

to directions she gaue him. This man very vinderstanding in busynesses, found it was to good purpose to retyre backe, to come on the better; that it was necessary the Empresse should give way for a tyme, and that her absence would make her the more desired, & that he in the meane space would do all good offices for her with the Emperour, & act his part in tyme and place. Conclusions of the voyage are made, leave was not hard to be obtayned of the Emperour, seing his instrument Pulcheria was thereunto wholy disposed. When it came to a separation, which was a thing very sensible in minds so long time, and with such ardour mutually louing, the good Eudexia, could not refrayne to say to her husband with teares in her eyes.

Sacred Maiesty, I am upon tearmes to see you no more in this world, for which cause it is fit I discharge my conscience. Behold me ready to depart not only from the Court, but this life, if you so ordayne . I sorrow not for greatnesse, nor delights, I have ever thought, the prosperity of the world was a current of fresh water, which looked not backe on any thing, and hastneth to power it selfe into the salt sea. I only grieve, that having brought to your Court two inestimable Iewells, Virginity, & the reputation of a child of Honour 3 the one which I ought rather to have given to God, I dedicated to your Bed, and the other is taken from me by your suspition, grounded upon a sodayne surprisall of a word spoken from a hart perplexed to see you troubled. You have caused the Prince Paulinus to be put to death, and in doing this, you have not bereft me of a lover, but your selfe of a good and faythfull servant, and God graunt, the voyce of blond accuse you not before the tribunall of the soueraigne Iudge. I hope God who is the protector of Innocents will one day take my cause in hand, and when truth shall give light through your suspitions, you at least will reder me the boThe Holy Court. [Lib. 5.

nour which I ever onely have fought, to be conveyed into the

asbes of my tombe.

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Theodosius knew not how to answere her, but with the moist dew of his eyes, which began to do the office of his lippes: a few such words were inough to turne his soule topsy-turuy. Pulcheria readily made the stop, saying, That which was past, could not be recalled, ouer which God giueth vs no other power, but of forgetfulnesse, That the Empresse might in good tyme go to satisfy her deuotion, and that were she herselfe free from the bondage of astayres, it would be one of her greatest

contentments to beare her company.

Thus Endoxia departed, trauelling dire-Aly to Icrusalem, and with her the grace and alacrity of Court. All Constantinople was filled with sadnesse, at with tyme the playnes of Pal Stine were already comforted with the first rayes of this bright day-breake. Wherefoeuer she passed the people ran thither by heapes to behold her, she was receyued with much applause with eloquent orations, & all demonstrations of harts affection; and particularly her aproach was much celebrated in the Citty of Antioch: for it is fayd, the Senate going out to receyue her, she replyed at an instant, as the was fitting in her golden Caroch, to the Oration pronounced before her, and vndertooke to prayle this famous Citty, with so much grace, and judgment, that the principall, and most eminent of the Citty, rauished with fuch courtefy, dedicated two Statues to her, the one of gold in the Senate house, as to the Empresse, the other of braffe in theyr library, as to the tenth Mule.

Entring into Ierufalem, the was received as an Angell from heaven, but aboue all the Clergy reloyced arche flay the meant to make there, well knowing the

Church

Church should thence derive great succours in its neceffityes. Some perfuaded her, David had prophefyed the should reedify the walls of lerufalem, because in the fiftenth Pfalme, where these words are read, Inbonavoluntate tua adificentur muri Hierusalem, the Septuagint have translated Evdenia. The interpretation was not and? mife; although it were not litterall, it had the effect: for the pious Empresse in processe of tyme, made many most worthy reparations . There she began to line, as in another world; she seemed to herselfe to have cast from her shoulders, the burthen of a huge mountayne, she now breathed a farre other ayre then that of Court. the had another tast of things divine. All her study was to pray, meditate, and heare exhortations, and spirituall conferences, to read, and learne holy Scripture, to fow charityes that she might reape meritts, to visit the cells of Ancoretts, to fee how their garments and girdles were made, to obserue their manner of living, to multiply Monasteryes, to cloath Virgins, to heape vp reliques togeather, and fuch like things .

XXIII. Theodosius vnderstanding her cariage, & the good entertainment she had every where, thought, it was the worke of God, who favoured her Innocency & at that tyme the stames of his chast love began to burne more forcibly then ever. He loved her with a love mingled with respect of her merit, and compassion of perfecuted Innocency: He was pleased to have her spoken of in private, & heare the life described she lead in this new world. Chrysapius perceyving him to take sire in good earnest, followed his opportunity according to promise, & one day seeing the Emperour well disposed,

aduentured to fay.

Sacred Maicsty. How long will you deprine vs of Vuu 2 this

this Saint? Must needs the deferts of Paiestine so long tyme possesse her to our preinaice? It is a wonder your Pallace hath not beene able to endure a Vertue, which makethit felfe to be seene, heard, and adored in the sauage wildernesses. The poore Lady hath well payed for a little sodayne surprisall of speach. Know besides the never bath fayled in fidelity to your bed, and beereon I would sweare upon the holy Euangelists, and expose my hand to the fire But God hath already sufficiently declared it by the sequete of her deportments : What is done, is done, we canotrestore life to the dead; but we ought to yield honcur to the living, which bath unjustly been take from them . It is an obligation of conscience : who hindreth we cannot sodainly see her by your lides? Theodosius answereth, It would be my despre, but thou feest the impediment, I feare my fister will not like it: Chrylaphius replyeth: Truly my Lady you fifter ought to be fatisfyed with the absolute commaund your Maiesty gineth her in all the affayres of your Kingdome, without attempting on the contentments of your Marriage, or the honour of this good Princeffe, Whofe faults the should rather cover with her royall purple, if any such had escaped her, but of necessity the ought to bonour her merits; let me alone, and I will give her satisfaction .

Theodosius giveth him absolute commission, & thereupon, as it is most probable he adviseth the Empresse
to returne to Constantinople with small noyse and much
hast, & so plotteth, that the Emperour under colour of
going as hunting saw her, spake to her, treateth with
her of her returne, which presently was published, and
all the Citty which passionately affected her, whered
her in Behold her arrived, as if she has flowne in the
ayre, and receyved with much honour, and magniscence in the Pallace.

Pulcheria amazed at this deuse, setteth a good face

vponit, entertayneth her with struct imbraces, congratulateth her pilgrimage, speaketh to her of nothing, but Monasteryes, Crosses, Reliques. In the meane time very closely sheweth, she did not well like him, who had contriued this.

Chrysapius, imagining he had to do with an imperious Mayd, feafoned from her youth in gouernement. who never would forgive him this fault, refolueth to play at fast and loose, thinking he had credit inough to do this, by the meanes of Eudoxia. For the loue which Theodofies bare to her vpon her returne, was as a Torrent which after it hath a long tyme been restrayned, breaketh the forced dammes, & with vigorous impetuousnesse drowneth the helds. He was so ardent & pasfionate that he feemed vnable to deny her any thing: this was the cause why Chrysapius, whose name is as much, as to fay, a feamster of gold, having already made a seame of his trade, stitcheth another togeather more strong then the former. He boardeth the Emperour vnder the winges of Eudoxia, in the heat of his affections most ardet, both ioyning to make the battery more forcible, declareth to him, that Madame his Sifter dayly defired to gayne repost, as the had often fayd, and that it was a thing lawfully due for the long feruices, the had yielded to the Crowne: That it was a wonder, how she having dedicated herfelfe to the Church, by the vow of Virginity, could persevere so long in Court That heereafter Theodofius had a person, who held with him the first place in all fauours, on whome he might repose himselfe, and was thereunto obliged by reason, which was his wife. That the fririt of Pulcheria, was not futcable to the humour of Eudoxia; when one starre rifeth, his opposite must fall.

Theodosi: a apprehended this busynesse, as the most

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Rippery path he had ever trod: but what cannot Loue. and the im oth inticements of a woman do? Wearyed out with ceaselesse importunityes , he yeildeth . he sendeth for Flaujan the Patriarch, & intreateth him to put his fifter Pulcheria in the ranke of Virgins, who are dedicated to the service to the Church, were she willing, or vn willing. Flauian much amazed at this manner of proceeding, telleth him he should take good heed of this resolution, that he undertooke one of the greatest passages of State, he had ever done in his life, and that the daunger thereof was much to be feared. The Emperour replyeth, he hath well pondered it that fuch was his will, and he must speedily see it executed. The Patriarch (Pulcheria being exceedingly affected by all the Clergy) aduised her to withdraw without further refistance, other wise he should be enforced to do that, which would much trouble him. The good Lady vnderstood well what he would say, she had already smelt the plot, and was vnwilling to do any thing vnworthy of her vertue: for feeing her fortune altered, by the chaunge of the Emperour her brothers will, she freely dispoyled herselfe from the mannage of affaires, as from a shirt, which one hath long worne, and retyring from the pallace, went to lodge in a house somewhat distant from Constantinople, where she lived in meruaylous sancity . Vertue is as the Geometricall Cube, on what side foeuer it be cast, it alwayes findeth his Basis.

XXV. Behold then a new face of gouernement, which beginneth vnder Chrysaphius, and Eudoxia: But the mischiefe was, an old Dotard, called Eutyches, came into the field to sow an Heresy, holding the Body of our Lord, after the union unto the Word, was no more of the same Nature, that ours are: but that the Humanity was wholy discound

Tolued into the Divinity. The Hypocrite fo covered his opinion, that he shewed not to teach this doctrine, but for the reverence he bare to the Sonne of God . This became a stumbling blocke to many good soules . As he aduanced this proposition, the Bishops opposed to suppresent, & he for a shelter, cast himselfe into the armes of Chrysapins, who not contented to imbrace this bufyneste with all ferupur, embarketh like wise therein the Emperour Theodopus, & Endoxia his wife: first through great simplicity, afterward by straunge vnhappynesse, which almost brought them to destruction, if the diuine goodnes had not otherwise disposed . Theodofius the holy, and pious Emperour perfecuted the Religious & Saints. He wrote to Pope Leo in fauour of Entiches, he caused faise Councells to be held, and couered the seditious vnder the protection of his armes, euen to the authorizing the attempt committed in the person of the good Patriarch Flavianu, by expresse letters. What doth not a plaistered Sanctity for the subuersio of the simple? what doth not a bad feruant, when once he possesseth the eafy nature of his Mayster?

Pulcheria, who some yeares before had seene the heresy of Nesterius to arise, and had partly stissed it, as she was then in the mannage of affayres, by her excellet direction, never was deceyved in choyce of a side, but most constantly tyed herselfe to the doctrine of the Sea Apostolique. That gave a particular benediction to all her enterprises, and made her sway in the peoples harts, as she caused true Religion to slourish on Austras. All the Easterne, and Westerne Clergy esteemed her, and lent their assistance to mainteyne her authority, which was no latele support. All those who would strike at these powers, have therein lost their endeauours. And

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528 very well Aristobulus King of the lewes, one of the greatest states-me, who had governed that Kingdome, being vpon his death-bed, freely confessed, the fowlest fault he had euer committed in matter of pollicy, was, to have opposed the Pharilees, who then had lawfull authority ouer affayres of religion, and gaue his wife ... lexandra counsell to practife & hold good intelligence with them by all possible meanes. The very same which he adusted out of reason of state, Pulcheria practised by consideration of piety, and euer held herielfe firme on the rocke of Saint Peter, as it is faid the mothers of pearle fixe themselues to rockes during the tempest.

If the wicked Eutyches had appeared in her tyme, The had confumed his Herefy, as the Ice of one night vnder the rayes of the Sunne: But it was then the Kingdome of darkenesse, Chrysapius perpetually besieged the eares, and hart of the Emperour Theodoins, difguifing all affayres to him, according to the fway of his owne passion. He drew a long with him the good Endoxia, who became too curiously intelligent in matter of Religion and loft her felfe to follow rather the aymes of her pregnant wit, then the trackes of holy humility, more a-

greeing to her fexe.

Pucheria who vnderstood all this goodly busynesse, was much perplexed to fee her brother, & fifter-in-law, after they had shaken of the yoke of her good precepts, to fall into a litle Apostacy: and not beeing able to get accesse, to talke with them , she made the apple of her weeping eyes speake to God in continuall prayers. She wrot to Rome, fometime to the Emperour Valentinian her Cousin, sometime to Eudoxia the younger his wife daughter of our Eudoxia, sometime to Pope Leo himselfe, folliciting them for the reduction, of these poore wandring

wandring sheepe; she every where disposed squadions of religious persons, to force God with the armes of prayers: All the powers of heaven, and earth rejoyced at that time, the battery was strong inough to move a hart,

that neuer yet was obdurate.

X X V I. In the end The ode fine awakened, as out of a long fleepe, opened his eyes, and with horror faw the precipice, whereinto he was ready to fall. He deteffeth the disaftrous Eutiches, and leaueth him to the censures of the Church. Pulcheria fower years after her banishment returned in triumph to the Court, with the generall applause of all sortes. Her first care was to seyze on the person of Chrysapius, and by forme of suffice to send him into the other world, that he might no longer trouble this, wherein she shewed that sliving otherwise as a Bee in the delightes of Virginity, she had not so

much hony, but withall a fting.

The poore Eudoxia, well perceyued her Mistresse was returned, and her hart bled to behold this change. She no longer remembred the condition of Athenais, & she who before would not be but vnder the feete of Pulcheria, could not endure her now, by her fides. It is a straunge thing, how theayre of the Court breatheth (as it were) Ambitio of necessity. These two pure foules which feemed in the beginning (as an Auncient hath fayd)able to abide together in the eye of a needle, when they were in concord; found the whole world in theyr discord, too litle for theyr separation. Endoxia tyred with the many renolutions of Court, returneth to Ierusalem, as a Pilgrime, with a great oath neuer to set foote agayne in Constantinople : and (verily) the had her tombe in Palestine, as we shall see anone. Theodorus in the Collection of his History, infinuateth to vs that she neuer vndertooke this voyage till the death of the Emperour Theodosius her husband, which happened shortly after: you would haue sayd that his good lister was come

of purpole to dispose his soule for this passage.

He was about fifty yeares of age, and had allready ruled 43. with a most happy raigne, had not this Apple of Discord beene, which outragiously disturbed the peace of his Court, and steeped his life in many acerbityes. That which is read most probable of his death, is, that riding a hunting at full speed, and falling from his horse, he hurt the rames of his back, so that of necessity he must be caryed backe to his pallace in a Litter, at which time he plainely faw, his last howre aproached, and figned his innocent life with the feale of a death truely christia. A Prince in all thinges els of a most fincere life, religious, learned, mild, courteous, patient, in whom nothing could be blamed, but the ouer much facility of his nature, which many times made his hart of waxe, to be moulded in the handes of those, who were nearest vnto him, and this was in a manner the cause of his ruine. But it was well for him he betooke himfelfe firmely to the good counsayles of his fifter, who dearly loued his good, and aymed at nothing but the glory, and repose of his Empyre.

He had no male Issue by his wife Eudoxia, and the Empire might not fall to the distasse, which seemed to inuite these two Princesses, who till this day had swayed in gouernment, to found the retreate. But Pulcheria was become very necessary for the state, and as yet had not lost the appetite of rule. Theodosius having cast his eyes, by the adusse of his Councel vpon Martianus to declare him the successor in his Empyre, Pulcheria maryed him onely under the title of wedlock, with mutuall consent

of both partyes, to keepe Virginity. This woman was made to gouerne Men and Empires. She was allready fifty yeares old, and had mannaged the state about thirty feauen; Behold she beginneth a new raigne, with the best man of the world, who only had the name of a husband, and in effect served, and respected her with as much regard, and humility, as if he had beene her owne sonne She could not in the whole world have made a better choyce. This great man, was naturally inclined to Piery, Iustice, compassion towards the necessityes of man-kind, in other things valiant, as a fword; for he had all his life time beene bred among armes, & during his Empyre no barbarous nation durst to stirre, so much was he feared. It is a wonder by what Biasse God led

him, directly to the height of worldly honours.

He was of base extraction, a Thracian borne, of a good wit, and a body very robustious, which made him find a sweetnesse in warre. He going to Philippolis, to be enrolled in the lift of foldiers, by chaunce it happened he encourred a dead body vpon the way newly massacred. This good man, who was very compassionate had pitty thereon, and approached to give it buriall; but this charity was like to have cost him his life: for beeing busily employed to enterre this body, one layd hold on his throte, as if he had beene the murtherer, and that he made this grave for no other intention, but to bury his guilt. The poore man defendeth himselfe in his innocency, as well as he could; but coniectures preuayle beyond his defence. He was now under the fword of the executioner, when by good happe the Homicide was produced, who had done the deed, conuited by his owne confession. This ma thrust his head into the place of the innocent, and Martianus brought his away, to be-Xxx

hold it one day glitter, under the rubyes, and diamonds of the Imperiall Crowne. This was not without long tryalls of his ability, which transferred him from degree to degree, through all the hazards of a long, and painfull warfare He was then mature in yeares, in account one of the greatest Captaynes of the Empyre. Behold, why Puicheria could not be deceyued in her

choyce.

This good husband, who held his wife as a Saint, was wholy directed by her counfels; and the dayly puryfied his foule in religion, and policy. He became in thort time so braue and perfect in this schoole, that he was accounted one of the most accomplished Emperours, who had borne the Scepter tince Constantine. God well shewed his love and faythfull protection towards Martianus, when in the second years of his Empyre he diverted the furious Attila from the East, who even now rored over the citty of Constantinople, as a thunderstroke before it breake in shivers.

This Attila was a Scythian, a great Captayne, who promised to himselfe the Empyre of the world, and for that cause had taken the field with an army of about 7,000.0 men, composed of strainge and hideous nations, who had gone out of theyr countrey, like a Scumme of the earth, raunging themselues vnder the conduct of Attila, for the great experience he had in the mannage of armes. He notwithstanding was a litle man, harsh, violent, his breast large his head great, the eye of a pismeere, his nose that, his beard close shaued, beginning allready to waxe grisled. He walked with so much state as if he thought the earth had beene vnworthy to beare him, and though meerly barbarous, the desire of honour so possessed him, and seeing one day at Milan, and seeing

The Fortunate Piety.

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ing pictures, where the Romane Emperours were represented, who had Scithians his countreymen cast at their feete, was fo enraged, that instantly he sent for a painter, and caused himselfe to be drawne, in a very eminent golden throne, clothed in royal robes, and the Emperours of Rome, and Constantinaple bearing bagges on they fhoulders filled with crownes, then made the to be powred at his feete, alluding heereby to the vaft fummes of money, he in good earnest extorted from the Empyre, and which Theodofius gaue him afterwards to divert the course of his armes; thinking, that speedily to dispatch such an enemy out of his territoryes, it was onely fit to make for him a bridge of filuer . This man feemed created to shake the pillers of the earth, and for that cause, made himselfe to be called, The Scourge of God: there was no infant so litle in the armes of the Nurse, who hearing Attila to be named, did not thinke he faw a wolfe.

He confidering, that Martianus a most valiant man, at that time swayed the Easterne Empire, durst not come neare but hastned to fall vpo the west where Valentinia the younger raigned, some of Honorius, cousin of Theodosius and Pulcheria, a wanton and dissolute Prince, as you shall vinderstand in the course of this history, loosing his life, and Empire by his sensuality. So it was, that Aitis attempting first vpon the Gaules, found worke inough; for the Romans; French, and Gothes, (not vinke dogges, who after they have worryed one another, rally themselves tograther to resist the wolfe) by a common consent hartned ech other vinder the conduct of Ating, Meroneus, and Inversy, agaynst this barbarian, and having given him battayle defeated one part of his army in the Catalonian playnes; but he ceased

XXX 3

not

not to packe away, creeping a long like a great ferpent, who loaden with redoubled blowes given by Pefants, hath received a mayme in his body, and not with stan-

ding laueth his head.

God, who derideth the prowd, and in his Amphitheater is pleased, to make not Lyons to fight with buls, but the weakenesse of the earth agaynst the most infolent greatnesse, reserved the conquest of this monster to Religious persons, and women. It is a wonder he comming to Rome as to the period, & But of his Ambitions, all enflamed, and great with defires, in this clattering of harnesse, and lowd noyse of armyes, all the world trembling under the Scourge; the braue Pope S. Leo, went out to feeke him, and preached fo well vnto him, that being come thither as a Lyon, he returned as a Lambe. For Attila entertayned him with meruaylous respect; so had he done before to S. Lupus Bishop of Troyes, graunting him whatfoeuer he could defyre. All his Captaynes were much amazed, for among other tytles, this Hun had the name of being inexorable to supplyants; and it then being curioully asked of him, who made him at that tyme loofe his fury, he confessed. he faw a Venerable person by Led's fide (it was the great S. Peter) who threatned him with death, if he condefcended not, to what the good Pope should desyre of him .

Attila the leaveth Italy, & passeth into Sclauonia, without being wished for againe, but by one sole woma. Alas! who would believe it? Honoria lister of the Emperor, cousin Germane to Pulcheria, became in love with this Monster. I Know not what she had seene in his picture, which commonly was paynted with the two hornes of a Bull on his forehead, it was not (in my opinion)

nion) neyther his fayre eyes, nor goodly nose, which made him sought after, for he was one of the most deformed creatures of the world. Yet he notwithstanding was reputed a great Captayne, & a puissant King. This blind Princesse so breathed the ayre of Ambition, that though he were wholy Pagan, and hideous, she now hit was affrighted; for verily her passion was so much enkindled, that she feeretly dispatched one of her Eurnuches with expresse letters, beseeching Attila he would demaund her in mariage of the Emperour her brother, and she should even account it a great honour to be his wife.

This Scythian entred into a much greater estimation of his owne worth then euer, beholding himselfe sued vnto by a Roman Lady of so noble extraction, & thereupon grew so eager, that he immediatly addresset an Embassadour to the Emperour Valentinian, to require of him his sister, and the moity of his Kingdome; of the rwise he was not gone backe so farre, but he would returne with his army to inforce his Obedience. All the world, was now strooken with terrour, when by chaunce he saw himselfe, for some pressing occasions, engaged to repasse into his Country, where all these lightnings, were quickly turned into a shower of bloud.

After he had sweat voider harnesse, like another Hapmi'all, who in the end of his conquests, was brutishly bestred in the bosome of a Capuan Lady, this haughty
King of the Hunnes, as soone as he returned into his
Countrey, wholy engulphed himselfe in Wine & LougBesides a great rable of creatures, which he had to satisfy his lust, he became in his old dayes passionately enamoured of a Gentlewoman named Hidecon, whome he
maryed with sports, feasts, and excessive alacrity. That

euening

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frome, he retyred in his nuptiall chamber, with his new fpouse, and the next morning was he found dead in his bed, floting in a river of bloud, who had drawne bloud from all the veynes of the world. Some sayd it was an eruptio of bloud, which choked him, but others thought Hidecon, lead thereunto, one knowerh not by what spirit, nor by whome sollicited, handled her pretended hus-

band , as Indith did Holefernes .

Behold how God punisheth the prowd. A despicable dwarfe, who commaunded ouer 700000. Men, who forraged enery where, enuironed as with a brazen wall, who boafted in the lightnings of his puissant armes, who razed Cittyes all Imoking in bloud & flames, who wasted prouinces, who destroyed Empyres, who would not tread but on Crownes, and scepters, behold him the very night of his nuptials, full of drinke massacred by a woman, having not fo much as this honour to dye by the hand of man. The same night that Attila yielded vp the Ghost in his own bloud, our Sauiour appeared in a dreame to the good Emperour Martianus, and shewing him a great bow all shiuered in pieces, fayth; Martianus behold the bow of Attila, which I have broken, thou hast no further cause to seare thy Empyre. Thus you fee, how God fighteth for happy Piety, euen a dreame.

This Scourge being so fortunately diverted, Mortianus, and Pulcheria attended with all their power to the consolation, and ornament of the Vniversall Church, vnder the direction of the great Pope S. Leo, whom their Maiesties most punctually obeyed. At that time were seene the reliques to reenter in triuph into Costantinople, of the good Patriarch Flavianus, massacred by the pra-

difes

Aifes of heretiks; at that tyme the exiled Bishopps were with honour reestablished in their seates : at that tyme the Councell of Chalcedon was celebrated, where the Emperour Martianus though wholy a fouldier, made an Oration first in Latin for the honour of the Roman Church, then in Greeke his naturall Language. At that tyme Herefy was fully condemned, & Impudence furcharged with confusion. At that tyme an infinite number of goodly Canons were confirmed by the Councell. & strongly mainteyned by the authority of the Emperour. At that tyme Iustice was fixed in the height of perfection. Briefly at that tyme the whole world was infinitely comforted, by the good order, & liberalities

of this holy Court.

XXVIII. It was an admirable Empyre, and a happy Mariage, and nothing could be defired more in this match, but Immortality. But the holy Virgin Pulcheria being about fifty five yeares of age, not so much loaden with yeares as merits, wearyed out with continual trauayle, and care, which she had endured almost fourty yeares, in the mannage of affayres, found her repose in exchange of the Court of Constantinople, for that of Paradife. She dyed, in a most pure Virginity, which she carefully had conferued all her life-tyme, leaving the poore for her heyres, who were her delight, after she had built in her owne life-tyme fine Churches, and among the rest, one to the honour of the most blessed Virgin Mary, which surpassed all the other in magnificence, befides many Hospitalls, and Sepulchers for pilgrimes. Torches made of Aromatike wood cast out their odoriferous exhalations, when they are almost wasted; and the vertuous Pulcheria made all the good odours of her life euaporate in the last instant of her death. She, who

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had lived as the Beein the tastfull sweetness of purity, dyed as the Phenix in the Palmes, not of Arabia, but of Conquests, which she had obteyed over the enemies of our Nature.

Great ones may heere behold, the shortest way to the Temple of Honour, is to passe by that of Vertue. Neuer woman was more honoured in her life, neuer woman more glorious in her death. That great Pope S. Leo, Sint Cyrill, and all the excellent men, both of the East, and West, have employed they pennes in her honour. So magnificent, and noble acclamations were made to her in Councells, that nothing could be wished more glorious. A little before her death in the Councell of Chalcedon they cryed out. Long live the Emperesse most sacred, Long live Pulcheria, Long live the second Saint Helen, God preserve the saint, preserve the Orthodoxe, preserve her who is the guardian of Fayth. What tropheys of Alexanders, &

Cafars are comparable to such honour?

Raderus, who hath learnedly written her life, maketh a collection of her titles, and calleth her, the hely Pulcheria, ever a Virgin, all wayes facred; a Virgin out of mariage, a Virgin in Mariage; daughter of an Emperour, wife of an Emperour, Mistrelle of Emperours, Protectrelle of Popes, Guardian of Fayth, Bullwarke of the Faythfull, Honour of the Church, Glory of the Empyre, The new Helena, The new miracle of the world, The newex ip'e for posterity. The titles, which Saints haue given her, and her name in the quality of a Saint, haue beene couched in the Menologe of the Grecians, & the Roman Martyrologe, the 10 of September, a Mon-th, wherein the passed from this world to the glory of Saintes, in the yeare of our Lord 153. And Martianus her husband being not able to line without this celestiail foule, fled quickly hence after her, to enjoy the recompence of his piety. ln

In the meane time, let vs returne to our Pilgrime Budox's, who lived in the Holy Land, not being in the way of fanctity. A woman endowed with a goodly body and a fayrefpirit, hath the charge of a vessell very hard to be steared; more of such suffer ship wrack, then reach the Hauen. The good Princesse departed from Constantinople in griefe, gall, and anxiety, which proceeded from the chaunge of her fortune, and that which is more seduced also with the Heresy of the wicked Eutyches. Theodofius her husband yielded at the first encounter, and submitted vnder the obedience of the Church: Eudoxia still persisted, (so apt the nature of women is to maintaine an error with obstinacy;) she had buttoo much wit to be deceyued, and yet not prudence inough to discouer the deceyt. A wolfe clothed in the skin of a sheepe, that is to say, one Theodofius a false Monke, who had gayned her, under apparence of fanctity, and much wrought ypon her, during her aboade in Palestine, vtterly plunged her in the myre of Herefy, which she supported in his fauour, and endeauoured to illustrate by the subtility of her wit. How was it possible, but this Herely of Eutiches, masked with the falle zeale of reuerence towardes the person of the Sonne of God, might not enfnare a woman, very ealy to take impressions, which had femblance of deuotion, fince even divers holy Hermitts, who numbred many yeares in austerityes, and pennance, before they were well informed, suffered themselues to be transported with this nouelty? Among others the great Geralimus was seene to fall, that Angell of the defert, who tamed Lyons, and yfed them as Mules, he was beheld involved in the snares of this infamous Apostata, from whome he afterward freed himselfe, by the mercy of God.

It was a lamentable thing to fee this poore Empresse, who had for saken all the greatnesse of Court, to live in retyred solitarynesse, thus caught in the netts of her owne judgement. She thought dayly to amasse infinite heapes of good workes, in the exercises of piety, which she incessantly practised, and it was but dust she bare in her hands, blowne away by the wind of presumption. God would not loofe this fayre foule, which he had enchased in a beauteous body, to mak her in the end of her dayes an exact miracle of vertue; & as she kicked somewhat too eagerly against so many testimonies of verity, he resolved to breake this feminine pride, with the iron rod of another very fensible affliction. She was then in her owne opinion, out of the daunger of Inconstancy, "but had still one part of herselfe, vpon the Imperiall Throne, who receyued all the violence of the storme, to make the effects thereof paste into her hart by the painefull counterbuffe of a love which could not be renounced, without a petty Apostacy in nature.

XXX. Eudoxia her only daughter, Inheritrix of the name, and beauty of her Mother, was maryed to Valentinian Emperour of Rome, to be the subject of a wofull Tragedy, and to make posterity behold, that too eminent greatnes is often ruined with thunder. This Valentinian sisters Sonne of the Emperour Honorius, cousin of Theodosius, not being able to cotent himselfe with the springs of his owne house (according to the prouerbe) and repose himselfe in the beauty of a Princesse so accomplished, as he in lawfull wedlock had espoused, daily went hunting after chaunge in the infinity of forbidden loues. The sensuality of this Prince, so much displeased God, that for this vice, he ruined in his person this great Roman Empyre, which so many times

had

had caused her victorious Chariots, loade with Palmes, and Laurells to passe ouer the heads of the Kings & Monarkes of the world; so often had it been shaken, and so many times established by concussion, needs must a wicked sinne of Luxury interpose, irrecoverably to entombe it.

The Emperour then beholdeth with a wanton eye, the wweef an eminent Senatour camed Maximus, and leing this Lady was honest, and loyall to her husband, he thought her a bird noteafily caught. Behold why he resolueth to try all the priviledges of his Power, and breake all the bandes of equity, to give vent to his passion . What doth he? Behold he inuiteth Maximus, to a fumptuous, and royall banket, which he had prepared, (miserable man) who knew not this feast was a snare. layd to entrap the honour of his wife. After supper Valentinian inuiteth him to play, vnder the colour of paffing away the tyme, which he most willingly did, & for heateth him in game, that after he had loft all, he gageth downe the ring of his finger, wher with he vsed to seale his letters . Valentinian wanne it , greatly reioycing , not to much for the valew of the gemme in it, which was of great price, as to have found a passage to his treacherous designe. He presently dispatcheth a Gentleman with this Ring, who bare newes to the Lady that her husbad fent for her to the pallace to falute the Emperour. This was a very well coloured pretext: Notwithstanding it cast most strong apprehesions, into the soule of this Lady, who too well knew the deportments of this Prince. But confidering this pretious pledge of her Husband, held for an vindoubted earnest penny of his command, the goeth, and confecrateth all the difficultyes, which she conceyued, in her Obedience towards her Lord.

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The poore Lady was no sooner arrived, but was rauished, and violated to satisfy the brutish lust of a man, more drunke with loue, then wine. The pallace of a Christian Emperour, which should be a Sanctuary for the Chaftity of Ladyes, is by an act blacke, and villanous defiled . The chaft Turtle who would not furuive her Honour, as soone as the returned to her lodging exclaymeth against her Husband with outragious words, thinking he had consented to this disaster . Goe (fayth she to him) ingratefull, and unnaturall man as thou art, to prostitute the honour of thy wife to the brutilhne Be of a Prince abandoned by God, and men: dost not thou yet feele the executioners of thy conscience, which reproach thee with thy crime? Maximus, much amazed at fuch words. What, or where have you beene (foolilh-woman) fayth he? She shewing the ring: Dost not thou yet acknowledge thy disloyally, filly and perfedious man, behold that, which will ascule thee before God. He, as the began to vnfold herfelfe, too foone found his owne shame, enioyneth her to silence, and dissimulation, and hath no veyne in him, which tendeth not to vengeance."

Valentinian had a braue, and valiant Captayne, who supported the whole Empyre, this was Actius, very lately adorned with the spoyles of Attila, whome he in a pitcht battell had vanquished. Maximus thought, he must ruinate this pillar, to make the whole house to fall, and therein was not deceyued: but being a man full of craft, so dissembleth what was past, concerning his wife, as if it had never come to his knowledge, only he endeauoureth to gayne the good opinion of a powerfull Eunuch, named Heraclius, who was the Emperours instrument, and having already gotten him at his deuotion, suggesteth to him in great secret, he had learned from

from a good hand, that Aetius Lieutenant-generall of the Emperour, was much puffed vp with the victory, he had obtayned agaynft Attila, and that he on all fides practifed Confederacyes both within, and without the Kingdome, to make himselfe absolute maister of all, that vinder the shadow of entertayining the French, & Gothes, in good correspondence with the Empyre, he purchafed them for his owne seruice with the Emperours reuenewes, and that nothing remayned for him, but to set the Diademe vpon his owne head, which quickly he would do, were he not with all speed preuented.

Heraclius fayleth not roundly to relate all this to his Maister who was already stirred with lealousy towards Actius, seeing his fortune tooke so high a flight, that it feemed to mount aboue wind, and tempest. Valentinian a hayre-braynd Prince, perpetually drunke with luft, & Choller, without any further inquilition sendeth for Actius to the pallace, and with enraged passion; How (fayth he) Traytour, is it you, who undertake to bereaue me of the Crownei and faying that, taketh out a poynard, which he had in his bosome, and killed him with his owne hand. An act both bold, and barbarous. The poore Aetim, who had fustayned the shocke of an army of seauen hundred thousand men, who first confronted a man that shooke the pillars of all Empyres, who returned from the Gaules, amply loaden with victorious Palmes, one of the most glorious Captaynes, that euer was, at that time hewed at Rome, as a Prodigy of Valour, fell dead as a facrifice at the feete of his Maister, receyuing by the just judgment of God, that entertainment, he before had given to Bonifacius the great governor of Affricke .

Valentinian, as if he had acted a Maister-piece, went prefently

presently to one of his wisest Counsellors, to boast thereof, asking of him, if he had not well played his prize. The other replyeth: Sacred Maiefly, if you had taken a hatchet with your right hand, and cut of your left arme, infleed of gining this accurred blow, you had not done foill. And I beliene, you too forme will feele the loffe you have received. I hefe wordes were not without effect, for the death of Actius being presently after divulged, it put the soldiers into fury, who loued him as a braue, and valiant Captayne, under whose Standard they had given so ample testimonyes of theyr worth. Two of the most hardy of them, Ostias and Transfilas, after they had massacred the Eunuch Heraclius, affailed the person of the Emperour, who at that time was in the field of Mars, and desperately murthered him, it being impossible to free himselfe from they handes; God permitting this, in reuenge of the murther lately committed, and fo many Adulteryes, where with this miserable Prince, degenerating from the bloud of Theodofius, was polluted.

Maximus who did cast the stone & afterward withdrew his arme, causing all this Tragedy to be acted to his owne advantage, after the death of Valentinian, as being most eminent, obtayned the Empire with little resistance, & his wife during these enterprises being dead (perhaps, through discontent for her owne disaster) seeketh the mariage of the Empresse Enduxia wife of Valentinian, and daughter of our Athenais. The poore princesse drenched in a deluge of sorow for the death of the Emperour her husband, shewed in the beginning to be dease in this motion of mariage: but as the spirits of women are mutable, and soothed with glory, in sew dayes forgetting death, she resolueth to live among the living, and for accommodation of her affayres, wed-

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deth Max mus. Behold him in a short time in the throne and bed of his Mayster, reuenging himselfe of one wickednesse, by another much more execuable.

But vice in greatnesse hath ever a staggering soote. Maximus was no sooner entred into the pallace, but his head aked, and the remorse of Conscience distracted him, his most trusty friends heard him sighing, say, he esteemed that ancient Damocles happy, who was a King but the space of a dinner while; so much already he was disquieted with the Empire, as if he had forseene his owne Catastrophe. It chaunced one day, this vnhappy man familiarly discoursing with his new Spouse, let a word escape him, which cost him his life: for to give her a great token of his assection, he confessed himselfe to have intermedled in the designe of Valentinian his death not so much for the desire of Empire, as of her beauty.

Eudoxia was stroken with strange horrour at these wordes, not supposing her first husband, had beene deprined of life and scepter by the practiles of him, and therefore resoluing to be reuenged, she couereth her plot with diffimulation, and bendeth all her powers to cotent his humor . She faw how her mother had beene vled at Constantinople, so that from then e probably she expected no succour. The fury of Revenge transported her to an act extremely hazardous, which was to call Gensericus King of the Vadalls, in Sect an Arria, raygning in Affricke, to make a voyage into Italy, which he did with a huge army, by meanes whereof he eafily possesfed himselfe of Rome, where all was in disorder . And as he thither came rather led by his vnquenchable auarice, then any motive of Iustice, or piety, he riffeled all that which was rich, and excellent, even to the treasure of the temple of Ierusalem, whereof some had still beene preferued Zzz

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546 preserved at Rome , euer fince Vefpafian .

Maximus, after he had raygned two moneths, is knocked downe, and rent like a facrifice. He who in all charges had well thrived with honesty, when he began to practife treachery, found that, which a great Prelate had fayd in his history; That great mens fortune like Scor-Sidon. 1. 3. pions carry their venome in their tayles . The Empresse Eudoxia, who to fatisfy her feminine passion, had made all this goodly innouation, in the fight of the Great Pope S. Leo, who was spectatour of all these calamityes, mended not her marker: for she, with her two daughters, were by this Barbarian carryed into Affricke, one of which bare her name, and was called Eudoxia, & maryed to the Sonne of Genfericus, that afterward possessed the Scepter: and the other was Placida, fent in the end with her mother to Constantinople, after the death of

Martianus. Behold terrible accidents.

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Endoxia our Pilgrime, after recitall made to her of all this Tragedy, began feriously to open her eyes, and laying her hand iust vpon the wound, acknowledged to many difasters had befallen her, for that the had strayed fro the true fayth . Therupon to fettle her wanering spirit, the deputeth an Embassadour to holy Symeon Stelit's, neere the Citty of Anticch. This Symeon was a prodigie of man, who lived in a body, as if he had beene but a spirit . For , figure to your selfe a Pillar fourty foot high, and on this Pillar some little shroud fixed there, as a birds nefts, open and exposed on all sides to the miuryes of weather. There this great man to rayle his body to God, as well as his hart, placed his aboad. It was a strange lodging, where he could neyther lye, nor fit in any faihion, but euer stood bolt vpright, without roofe, without couerture, his hayres being fometyme white-

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ned with fnow, and his beard full of yficles, fometyme roafted with the boyling heates of the Sunne, and in the middeft of all this he palled the dayes & nights in contemplation, eating but once a weeke, and that very sparingly. To this famous Hermit then, who was the Oracle of Christendome, Endexia sendeth Anastasius, a trufty Bishop, who in much secrely laboured her conuersion, to consult with him vpon doubtes of Fayth.

Symeon answereth in these termes.

Poore Princese, the malice of the enill Spirit, who saw the great treasures of thy rare vertues, would needs winnow and 1sfs thee . Theodofius the falle Monke, a Minister of Sathan hath corrupted thy fayre, and glorious soule. But courage (my Daughter) thou shalt dye in the true fayth, consult no more with me, thou seckest water farre off, having the fountayne neere at hand; It behooveth to addresse thee to Euthy to, who well ferue as thy director in a happy way. This answere being related to Eudoxia, she caused this Euthymius, to be fought out on all fides, who should undertake this busynesse; he was a venerable Hermit, having become hoary in the exercises of a long pennance, and one who was hard to be found out, so much he auoyded light, & the conversation of men. Notwithstanding God permitted him to be found, and brought (as it were) by force to the place, where the good Empresse was. She seeing this bleffed old man, proftrated her selfe at his feete, saying; Father I have lived long inough, fince I have the honour to hehold you, it is from your hand I expect the remedy of all my euills.

The holy man, rayfing her with much sweetnesse. Daughter (fayth he) the euill spirit hath too much abused your credulity, it is tyme you open your eyes, to fee the scourges of God, all your ills have proceeded of nothing but infidelity. And if now you descreto be cured, there is but one word: Stand no longer upon disputation, but sollow the Councells of Nice, and Constantinople: Behold instly the rule of your fayth, which

you shall learne of Iohn Bishop of Ierusalem .

to his cell, and the goeth directly to the Temple of Ieru-falem, attended by an infinite number of Religious, lifting their hands to heaven in thankefgiuing for this couerion. She absureth the Herefy of Eutyches betweene the hands of the Bishop, and absolutely reconcileth her felfe to the Catholike Church, with so much feruour & zeale, that she ceased not all the rest of her dayes to extirpate impiety, and amplify the Church in all parts of

the East, where her power extended.

The good Princesse then led a life wholy celestiall, her foule being purged in the furnace of paynefull tribu don, afterward purifyed more & more, in the loue of God, held not of the body, but by a flender threed. Her hart was as Incense, dayly dissolved into the slames of her charity; fending to heaven its fragrant exhalations. Her two eyes were the conduits, by which pennace with a powerfull expression distilled teares, which are as the Noctar of the love of God; her hands like those of the Spouse, true globes of gold, replenished with an Ocean of bounty, powred through the Cittyes, and deferts of Palestine. In every place nothing was to be seene, but Churches, and Hospitalls, but Houses for the poore built at her cost; so that an Authour named Cyrillus, who lived in her tyme affureth, it was a thing impossible to number them. God being willing to difpose her passage out of this life by the exercise of so many good workes; and being vpon the confines of her last yeare, she went to visit a magnificent Church of S. Peter ,

Peter, which she had founded, & one day reposing neere to a Cesterne, where she laboured for the commodity of the sayd Church, she began to cast her eyes vpon a great number of Monasteryes, all neere one to another, which were in the charge of her good Father Eutyhmius, then fetching a deep affectionate sigh, she spake these words of the 24. Numeri. Quam pulchra sunt tentoria tua, O lacob! habitationes tua, O lisael! O lacob, how fayre are thy pauillions! O Israel, how excellent thy Tabernacles! Then turning herselfe to a Gentleman of her trayne. Go (sayth she) seeke out Euthymius, and intreate him to do me the honour that I once againe may speake to him. If he shall say, he speaketh not to women: Tell him, I no longer know what sexe is, and that I converse only with Angells.

fluthymius in his cell had by reuelation, that this Saint should quickly passe to a better life, and he came directly to bring her the newes thereof. The Empresse saluted him very courteously, & disposed her hart to speake to him touching a certayne summe of money, she desired to give for the entertaynment of his Monkes: bur the good man divining the thoughts of her hart, sayth to her. Madame trouble not your selfe for this money, there are other assayres, which more concerne you; know, you very shortly must depart out of this world, and now you ought to have but one care, which is to entertayne your soule in that state, you desyre it should part out of this life. Eudoxia at the first was a mazed at this discourse It seemeth, soules (as Plato sairh) go not but with griefe out of sayre bodyes, but this same was too much aisengaged, to do in the end of those

dayes, any vnrefigned act.

After the had a long tyme spoken to Euthymius, as one would with Angels, the gave him the last Adieu, full Z z z 3

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of hope to fee him at the Rendenous of all good men. Returning into terufalem she had no other care but to let a feale ypon all her good workes, then distributing whatfoeuer she had to the poore, she expected the stroke of death freely, and refignedly: her foule was taken out of her body throughly ripened for heaven, as fruit which only expects the hand of the mayster to gather it . She was about threescore yeares of age, having survived Theodosius her husband, & Pulcberia, Flaccilla, Marina, Arcadia, for all of them went before her into the other would: the was marryed at twenty yeares of age, the spet twenty nine in Court, and (as it were) eleauen in leru-(alem: the deceased in the yeare of our Lord 4-9. the 21. yeare of Pope Leo, and the 4. of the Emperour Leo fuccessour of Martianus. A woman verily miraculous among women, who feemeth fo much to have transcended the ordinary of her fex, as me surpasse beafts. More then an age is required, ere Nature can produce such creatures; They are borne as the Phenix from five hundred, to five hundred yeares, yea much more rare. A great beauty, great wit, great fortune, a great vertue. great combats, great victoryes; to be borne in a poore cottage, as a snayle in his shell, & issue out to shew it felfe, vpon the throne of an Empyre, & dye in a Hermitage; all is great, all is admirable in this Princesse: but nothing more great, nothing more admirable, then to behold a golden vessell, with sayles of linnen, & cordage of filke, counterbuffed by fo many stormes, ouerwhelmed, & even accounted as loft; in the end happily to arfrue in the hauen .

Her example drew an infinite number of great Ladyes to contempt of pleasures, & vanityes of Court, to seeke the temple of repose in the deserts of the holy land.

Among

The Fortunate Piety.

Among others, Queen Eudoxia her Grandchild, who (as we have fayd) was marryed into Africke, treading the world vnder feet, with a generous refolution, came with her crowne to do homage at the Tombe of her Grandmother, kissed her ashes, as of a holy Empresse. and was so rauished with the many monuments of vertue she had in the holy Land erected, that there she would passe the residue of her dayes, and choose her tombe at the foote of that, from whence the deriued her bloud and name. It is a great loffe to vs, that the learned bookes written by this Royall hand, haue been scattered; for those varietyes of Homer, which are extant, are not Eudexia's. Photius much more subtile then Zonaras, to judge of the workes of Antiquity, maketh no mention thereof in the recitall of the writings of this divine spirit, but of her Octoteuch, which he witnesseth, to be a Worthy Heroique, & Admirable piece.

Behold that which is most remarkable in the Court of Theodofue, and verily for as much as concerneth the person of this Emperour, he hath done inough to make himselfe a Saint, by living so mortifyed in his pasfions, in the delightes of a flourishing Court. It is a meere brutishnesse, a very plague of mans Soule, to make no account of Princes, but of certayne braggards, vayne, brainfick, and turbulent spirits, who fill Historyes, with vaineglorious brauadoes, whoredomes murthers, and treacheryes: these are they, of whom the spirit of flesh (an enemy of God) proclaymeth false prayles, and fuch an one feemeth to himselfe, sufficiently great, when there apeareth a power in him to do ill. A calme spirit, vnited, docible, temperate, though he have not fo many guifts of nature, is a thouland times to be preferred, before these vaine glorious, and audacious,

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552 who are onely wife in theyr owne opinion, valiant in rashnesse, happy in vice, and great in the imagination of fooles. It is good to have the piety of Theodopus, and to let ouer much facility worke in praying, and to pray in working, to have the Beake, and plumage of an Eagle, and the mildnesse of a Doue, to lay the Hide of a Lyon, at the feete of the Statue of Piety.

As for Pulcheria, she was the mirrour of perfection, among the great Princesles of the earth, yet not without her spots, but still giving water to wash them away. And for Eudexia, you find in her, what to take, what to leave, many thinges to imitate, few to reiect, but an

infinite number to admire.

Behold in the end, the Fortunate Piety, which I have fet before your eyes, as a golden Statue, not onely to behold it in passing by; but to gild your manners with the rayes, and adorne your greatnesse with the glory thereof. Who will not admire the prosperity of the Empyre of Constantinople, in the mannage of Theodofius, of Pulcherra, of Martianus, under the rule of Piety, and not fay; Behold the world, which trebleth in all the parts therof, vnder the prodigious armyes of Barbarians, who freme defirous to rent the earth, and wholy carry it away in fire, and bloud from the Center? Behold the roman Empyre which hath trodden under foote all scepters, and crownes of the earth, ruined, dismembred, torne in a thousand pieces in the hands of a vitious Emperour who buryed it under the shivers of his scepter And behold on the other fide, God who preserveth his Theodolius, his Pulcheria, his Martianus, among these formidable inundations, which cast all the world into deluge as heretofore he did Noe, in the reuengefull waters, which vomited from heaven, to drowne the impurityes

tyes of earth. What nurse was euer so carefull to drive a fly from the sace of her little infant, while it slept, as the Providence of God shewed it selfe affectionate, in the conservation of these elevated Soules?

Observe the persons precisely, and consider ech in particular; What happynesse in the Empresse Eudoxia, whilft the laboureth for the glory of Aultars? God gaue the hart of her husbad into her hands, the world in honour at her feet, and a little Theodosius by her sides, who in his infancy maketh all the hopes of his mother to bud. But as soone as this poore Princesse forgetting her duty, and selfe, contended with S. Iohn Chrysostome, behold her cut downe with the fith of death, carryed a way in her flower, depriued of the contentment, and glory which the possessed. Behold the receyued a breach in her reputation, which cannot in the memory of all ages be repayred. Her bones are in horrour, and dread, till fuch tyme as S. Chry fostome banished by her commaundment, and returning quite dead to Constantinople, came to ferue as an anker for the floating ashes, of this ynfortunate Empresse.

Consider this little Theodessus, who even at his birth maketh the Idolls to fall, the Pagan Temples to sincke, and hell to howle vnder his feete. What glory was it to bury the remaynders of Idolatry, what a Trophey to extirpate vnder his raygne so many Monsters of heresyes? what celestiall comfort to see in his time so many learned writings to be layd at his feet? to see so many worthy men flourish, so many Saints, as Led's, Cyrills, Chryfostomes, Symeons Stelytes? to see the Church all garnished with starres, & lights? to sway a scepter more then sourty yeares, in a peacefull Kingdome among so many tempests? and which is more to fall into some defects by

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fodayne surprisall, and exprate them by a happy repentance? to see himselfe drawne by a powerfull hand from the brinke of a precipice; and in the end yield vp his soule in the middst of Palmes, and good odours of a glo-

rious life? See you not a Fortunate Piety?

Behold Pulcheria, as an Egle on the top of a Pyramide, which euer hath her eye on the Sunne, and feeth all stormes broken, and confounded under her feete. Was there euer a more Fortunate Piety, then to say, that a Mayd at fifteen yeares of age, swayeth Emperours, & Empyres? enchayneth all harts of the world, to make herselfe on earth a Crowne? that might boast to have had the universall Church for Trumpet of her prayses? and from the government on earth, mount to heaven by so happy a death, borne as on a chariot of Liberality, and magnificence? Where may one more manifestly see

the happynesse of true and solid prety?

Behold Athenais a filly Mayd, who had not fo much as a poore Cottage for shelter, as soone as she imbraceth picty, and offereth the faculties of her foule to the honour of Aultars, behold her rayled vpon the Throne of the prime Empyre of the world; afterward as the came a litle to forget God, he fent her a very tharpe affliction; but as foone, as the hath against recourse to the armes of Deuotion, the cloud of calumny cast oh her forhead, disseuereth, the storme passeth away, and her face all glittereth in glory; and which is most admirable, God layeth hold of her even in the gulph of error, whereinto a wicked Hypocrite had cafe her, reconducte h her to Aultars, receyweth her foule in peace, and cauteth her to raigne both in her felfe, and bloud, in all the three partes of the world: for the held in person the Scepter of Afia, her daughter Endoxia was marryed to

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the Emperour of Rome, the Capitaly citty of Europe, and her Grandchild was seene Queene of Affricke, miraculously finding a Kingdome in her owne captuity. Is not this same a Fortunate Picty?

Adde also thereunto Martianus a poore Peasant, who now had his neck vnder the sword of the Executioner, falsely accused of a crime, whereof he was innocent, and God taketh him by one hayre of the head, deliuereth him from shame and perill, meruaylously guideth him to the gouernment of a great Empyre, giueth him innumerable prosperityes, and indeed maketh him another Constantine. Ought not Impiety to burst with rage, and confesse that happinesse, greatnesse, benedi-

ctions, and fauours of heaven, are for Piety?

Heere it may be, you will also have some remembrance of the Court of Herod, where you have seene the poore Mariamne, in vertue so ill intreated, & will thinke, that Piety in this creature was vnfortunate. But if this thought occurre, would it not be to condemne all the Martyrs, & all the Saintes, whose lives notwithstanding we ought to judge most happy, since that vanquishing the petty misfortunes of the world, she hath fallen into the bosome of felicity? Tell me one houre of life in patience, and tranquillity of foule, which this good Queene had, among so many straunge accidents? Is it not more worth, then the thirty feuen yeares of her husband, all clowded with crimes, disturbances, and fury? Tell me, is it not a happinesse, and an incomparable glory, that God would partake in persecutions with this good Princesse, suffering himselfe by this selfe same man to be pursued, who had beene the hammer of all her afflictions? Is it nothing to dy in the Amphitheater of Patience, in the Theater of Honour, by the same sword, which Aaaa 2

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which hath afterward beene vnsheathed against IE-SV S-CHR IST? Is it nothing to give vp the life of a pismeere in exchange of an immortall glory on earth, and of a happy repose in heaven? And if you besides desprete to see heere Fortunate Piety, according to the world, is it not a blow from heaven, to say, that all the race of Hered issued from his other wives, was vnlucky, miserable, execrable, deprived of theyr Fathers scepter, chaled away, exiled, scourged with whips from heaven; & the grandchildren of Marianne, remayned last in royall Thrones.

Tigranes her grandchild descended from Alexander, was King of Armenia, crowned by the handes of the Romane Emperours. Agrippa the great, issued from Aristobules, who having beene fettered with an iron chayne, through the cruelty of Tiberius, was sent back to his Kingdome by Caius Casar, and honoured with a golden chayne of the same weight, that the same of iron was of, wherewith he had beene fettered. Agrippa the youngest, under whom S. Paul pleaded his cause, was preserued from that horrible sacke of Ierusaler, as Loth from the slames of Sadome, and raygned in Tyberiade, and Iuliade, even to decrepit age.

Birenice Grandchild of Marianne, was extremely Courted by the Emperour Titus, entitled The world's Dirling. Another called Orufilla was maryed to Falix gouernour of Indea, of whom is spoken in the Actes; God likewise recompencing the vertue of the Mother in the children by some temporall fauours: an all those who disposed themselves to vertue, were fortunate, to make it appears by suident testimonyes, that vinhappinesse

ariseth from nothing, but Impiety.

These two Courtes, the historyes of which we have heere

heere represented, in my opinion sufficiently shew, the vnhappinesse of Impiety, and the fortunate successe in the lives of Great ones, when they are guided according to the lawes of heaven. If I hereafter shall continue this worke, I will vnfold, according to the succession of ages, the Elogies of Greatmen, who in the practife of the world flourished in all piety, to cast confusion vpon the forheads of fuch, who being heyres of theyr bloud, and fortunes, alienate themselves so farre from theyr merit. Yet cannot I absolutely promise any thing First because the excercise of Preaching, and other ministeryes, affoard me little leafure to write: and although I might have sometime for this purpose, yet have I some other labours vpo the holy Scripture, of a longer taske, which wold require theyr feafon Secodly, I fee fo many worthy men, which much more ably can performe it then my felfer my talent is smal, and my pen tardy:it can haften nothing, I must ponder my workes before I publish them, though very imperfect; They ever seeme to me too foone to take flight, & light, I would (as it were) perpetually hold them by the winges.

Briefly, it is no small labour to find so many Saintes in Courtes: you know the Philosopher, who searched for men with a candle at Noone tide. & had much a doo to find any: How much more difficult (thinke you) is it to meete with Saintes especially in the decrepitnesse of this age, wherein there is litle vigour, & many maladyes. If you require bookes of me, I say, give me Saintes, allthough verily) I rather ought endeauour to engrave Sanctity in my manners, then writinges. The time will come, when Bookes shall be grawne by moa-

thes on earth, and Workes in heaven effeemed.

FINIS.

LISFARY LISFARY CAMBAIDCE

Gentle Reader,

The faults which have escaped in printing, I hope, are not many, nor yet such, which in thy Iudicious Reading, may not be easily corrected.

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